Christian Secretary.

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From the Watchman & Reflector.

Unfounded Claims to Spiritual Illumination.

JO. SMITH AND SWEDENBORG.

Among those, in different ages, who have unwarrantably claimed special anthority from heaven to guide the religious belief of men, some have been unmitigated* deceivers; and some have themselves been deceived. Many, too, there is reasen to think, have been in part hypocritical, and in part sincere. They have had in their bosoms a strange mixture of motives. They have been swayed by the strong, though perhaps secret influence of peculiar circumstances; they have overlooked some of their responsibilities; they have contemplated their efforts from a wrong point of view; and, in their lives, they have exhibited traits of character very difficult to be reconciled with each other. It is well that, instead of ourselves, the omniscient God is to be their final judge.

I have been led to these reflections by reading two articles in Rupp's History of the Religious Denominations at present existing in the United States. One of them sets forth the claims of Joseph Smith, of Nauvoo, in the State of Illinois; the other, those of Emanuel Swedenborg, of Stockholm, the capital of Sweden. The former is from the pen of Smith himself, the founder of Mormonism; the latter, from that of an able and ingenious layman belonging to the New Jerusalem, or Swedenborgian church.

Smith, the son of a farmer, was born in Sharon, Windsor county, Vermont, early in the present century, (A. D. 1805,) and, at the age of ten, removed with his father's family to the Western part of the State of New York. Swedenborg, the son of a bishop of the Lutheran church, as by law established in the kingdom of Sweden, was born at Stockholm, the year in which Bunyan died at London, namely 1688, the year of that Revolution in England, by which James II. was exiled, and William and Mary were enthroned—a hundred and sixty years ago.

Smith's opportunities for mental culture were small, though he seems to have set a high value on literary and scientific attainments, and to have provided for the establishment of a university in his city of Nauvoo. Swedenborg, from his very childhood, enjoyed signal advantages for enriching his mind with the various learning of his times. Smith was a man of action, and of intrepid daring. He did not hesitate to organize the comparatively rude materials around him, to seize the sword in self defence, and to assert his claims in the face of danger and of death. Alas! I am grieved and ashamed to be obliged to add that he fell a victim, pierced by the bullets of his inconsiderate and lawless assailants.

Swedenborg was a man of research, of cultivated taste, and of quiet, meditative habits. His natural abilities were of a high order; and he applied himself to his studies with uncommon diligence. He spent four years at the university of Upsal, and four at the universities of England, Holland, France, and Germany. He became a distinguished member of the academy of sciences and belles lettres at Stockholm; and besides some poetical effusions, he published works in various departments of mathematics, philosophy, and natural history, that were received with great favor by the learned throughout Europe. He was promoted by Charles XII. to an important office connected with the mining college. He was raised to the rank of a nobleman by queen Ulrica; and was always welcomed at the court with honor, by the royal family. In his dress and manner of living he was simple, and in the pursuit of knowledge intensely ardent and laborious. His kindness endeared him to the poor; his irreproachable and elevated character commanded the respect of all. At the age of fifty-five, he began, as he believed, to have visions and revelations; and, at the age of fifty-nine, he resigned his office, which he had held for more than thirty years, and devoted himself entirely to his intercourse with the world of spirits. Gentle and dignified in his retirement, and enjoying the beauties of his tasteful garden, and, occasionally, the visit of a friend, he continued, with unabated assiduity, to prepare and publish, in Latin, a new series of writings. If opposed, he replied in a few persuasive words, and calmly referred his opposers to some work of his, by which he was confident they would be convinced.—He made no attempt to organize his admirers into a distinct society. On a visit to London, he died of apoplexy, A. D. 1772, eighty-four years of age. He maintained to the last, that what he had taught was the truth.

Smith left a wife and near kindred to mourn his untimely death. Swedenborg was never married.

But though these remarkable men were different in many respects, yet in several they were alike. Both claimed for themselves special illumination from heaven.—Both declared all former dispensations, in effect, annulled. Both proclaimed themselves divinely commissioned to introduce a new and more complete system of religion. And both insisted that certain writings which they published were authoritative supplements to our already received Holy Scriptures.

Smith, in his account, says:—"While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all the religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom; and I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel should, at some future time, be made known to me."

At a subsequent time, when he was praying, he assures us:—"On a sudden, a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. The messenger proclaimed himself to be a messenger of God, sent to bring the joyful tidings—that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation. I was also told where there were deposited some plates, on which was engraven an abridgement of the records of the ancient prophets, that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of Sept., A. D. 1827, the angel of the Lord delivered the records into my hands."

These records, he informs us, were engraven in Egyptian characters on plates which had the appearance of gold. With them 'was found a curious instrument, which the ancients called *Urim and Thummim*, which consisted of two transparent stones set in the rim of a bow fastened to a breastplate. Through the medium of the Urim and Thummim, I translated the records, by the gift and power of God.' In reference to this work, he adds that the last of the ancient prophets on this continent had been commanded to hide it in the earth, assured 'that it should come forth and be *united with the Bible*, for the accomplishment of the purposes of God, in the last days.'

Such are some of the claims of the Mormon prophet; such, his bold assertions.—But where is the evidence of their being well founded?

Here it may be sufficient to state what I once heard from the lips of a plain man in a public assembly of Mormons, or such as belong to what their principal leader has denominated 'the church of Jesus Christ of Latter Day Saints.' It was on a Lord's day morning. When liberty was given by the presiding elder for any one to speak who had aught to say, the man to whom I allude, arose; and, in a manner which evinced his entire sincerity, he proceeded to state the conclusion to which he had come:—'I entered this church, in the outset, with all my heart. It held forth a bright prospect, in which I rejoiced. But soon I saw some things which made me suspect that all was not right. I examined the subject, and the more I examined, the more my suspicions increased. I waited for the fulfilment of sertain specific predictions made by our leaders. The time confidently set for the fulfilment is past, and no fulfilment has come. You yourself, sir, [the elder presiding at the desk] assured us it was revealed to you that a certain event [naming it] would take place before a certain day. That day is past, and the event predicted has not taken place. Joseph Smith, at Nauvoo, amidst the dangers that surrounded him, gave it out as a revelation from heaven that he should overcome all his enemies. But in less than a week he was a corpse. What must I infer? We have all been deceived. The whole system is a deception; and I quit it forever.'

In my next communication I intend to speak more particularly of Swedenborg and his claims. EXSUL.

From the Baptist Register.

Exegesis of Math. 11: 11.

"Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is the least in the kingdom of heaven is greater than he."

This passage was sometime since assigned me by the Baptist Quarterly Conference of St. Lawrence county, accompanied with a request that if unable to attend the meeting, I would give my views through the Register. Hence, I forward them.

According to the commonly received opinion, John's greatness was on account of office, and the kingdom of heaven is spoken of in its glorified state, or the least in it, as the least gospel minister in the gospel kingdom. Against this opinion we have the following objections:

1. If John's greatness was on account of office, it would seem that the greatness of his superior must be owing to his holding a higher or more honorable office than John. This would hardly be admissible, as the office of the seer who predicts, is ever admitted to be above his who merely announces its fulfillment.

2. The phrase kingdom of heaven is evidently used as in verse twelve, where it without doubt means the gospel kingdom.

3. The Saviour does not say the least gospel minister, but *he* that is least, meaning the person who is least in this kingdom.

4. He speaks of this kingdom as now existing, and as having had an existence since the commencement of John's ministry; (see verses 12, 13, also Luke 16: 16) and of the least in this kingdom as now in it, as a contemporary with John, who was also in it and its first minister; and being such, was of necessity its most distinguishd and honored minister.

What, then, it may be inquired, does it mean? In reply, we observe, that greatness, according to the Saviour, is the result of goodness or holiness, (see Math. 5: 19.) The patriarchs and prophets were good men; but on examining their history they are found to be faulty men. Abraham used deception. Moses spake unadvisedly with his lips. Elijah, in a fit of despair, fled from his field of labor into the wilderness; and to David were attached crimes of fearful magnitude. The history of John, however, forms an exception. His character stands out unsullied on the sacred page. He may have had faults, but they were evidently few and small; hence, passed in silence. He with the Saviour must fulfill *all* righteousness. He did and taught according to the instructions God had given him; was therefore greater than others, because more conformed to the mind and will of God.

Still the Saviour adds, "He that is least in the kingdom of heaven is greater than he." Now one may be little in this kingdom by disobedience, as appears from Math. 5: 19, or by being humble, as will be seen by a reference to Math. 18: 1–4, and 20: 26, 27. To be little in the former sense never tends to greatness, but the contrary. The least, in this sense, therefore, could not be said to be greater than John. But the being little in the latter sense, in other words, humility, tends to exaltation. He that humbleth himself shall be exalted, and most humble is the most exalted. (Math. 18: 4.)

By the least in the kingdom of heaven, therefore, we understand the person who has practised the most humility. This can be none other than the Lord Jesus. He came not to be ministered unto, but to minister, and give his life a ransom for many. (Math. 20: 28.)

What condescension is here brought to view! It is amazing! It is infinite!—He, the Lord of glory, leaves the highest elevation in the celestial regions, and pursues his descent till he reaches the place of a servant to man; nor stops here, but continues the descent till he reaches the place of the sacrificial lamb, and offers himself as a sin-offering for the despised, the guilty, the condemned, and the hell-deserving!—Nor was this "of constraint, but of a ready mind." It was voluntary. It was a free-will offering.

Most beautifully and forcibly has the apostle set this forth in the second chapter to the Phillippians—"*He made himsilf of no reputation.*" And from what? From an equality with God; took upon himself the form of a servant, and became obedient unto death, even the death of the cross.—He could get no lower. No death was more mortifying, more humiliating. He chose this that he might reach the lowest and most degraded of our race, and raise them to the exalted privilege of the sons of God, and that he might be a pattern of humility to all his chosen seed. Wherefore, the apostle adds, God hath highly exalted him and given him a name which is above every name.

This passage, then, has its exact fulfilment in the Saviour. He was in the kingdom when it was uttered; was then the least in it, (i. e.) had taken the lowest and most humiliating position, and at the same time was the greater than John, and was so acknowledged and proclaimed by him and the God of heaven. Taking it in this sense, the difficulties all vanish. The passage becomes forcible; is in perfect keeping with the context, and helps to prepare the way for the pronunciation of the fearful doom upon his audience which follows.—They had been favored above the ancients, had been privileged with the most illustrious teachers the world ever saw. Both were rejected as unworthy of their regard. The one had a devil, the other was a glutton, a wine-bibber, a friend of publicans and sinners. Such instructors they could not receive. No wonder, then, that the Saviour has said they should be brought down to hell, and that Sodom should rise in the judgment against them.

And now, my brethren, permit me in taking leave of this subject, to express the desire that each and every one of us may learn from the above, that the road to honor and fame in the kingdom of Christ is not through fine speeches, splendid sermons, well turned periods, beautiful and lofty strains, but by the way of humble, self-denying and self-sacrificing efforts to advance the cause of God. Let us strive to become famous as Christ did. Yes, let us be small as he was small, that God, even our God, may proclaim us great before an assembled world. This will be of far more worth than all the fulsome flattery of popular applause. J. N. WEBB.

Ogdensburgh. November, 1848.

The Advent of Christ.

BY REV. E. L. MAGOON.

The coming of Messiah was prepared. Jehovah declared aforetime, that he would shake the mighty kingdoms of the earth, and deprive them of that power with which they withstood the progress of exalted principles among men. "And I shall shake all nations, and the desire of all nations shall come." This, doubtless, refers to the great political concussions whereby the power of the heathen should be broken, their pride humbled, and they should become qualified to receive the salvation prepared for the world. Hence God declares, "And I will overthrow the thrones of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

In view of this great revolution in the condition and prospects of mankind, Isaiah had long before declared, "Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel." The fulfilment of this gracious promise is recorded in the words which the angel of the Lord spake unto Joseph. "Take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which being interpreted, is, God with us."

It is interesting to observe that all nations known in history have ever expected a Liberator, a person mysterious, divine, and one who, according to the ancient oracles, should bring them salvation, and reconcile them with the Eternal. Prideaux, in his work on the Jews, observes that "the necessity of a mediator between God and man was from the commencement a prevailing opinion among all people." In proportion as the glorious realization approached, an extraordinary light diffused itself over the world, like the bright beamings of Jacob's star. Cicero caught some of its beams, and in his Republic announced a law eternal and universal, the law of all nations and all times; a single and common master, who should be God even, and whose reign was about to commence. Virgil, recalling the ancient oracles, celebrated the return of the Virgin, the birth of the prevailing order, and the descent of the Son of God from heaven. To his eye a grand epoch speedily advanced; all the vestiges of crime were effaced, and earth was forever delivered from fear. The divine infant who should reign over the peaceful world, will receive for first presents the simple fruits of earth, and the serpent will expire near his cradle. The universal tradition moreover was, that this celestial envoy would be man and God combined, and that he would come to achieve the salvation of the world. "He will save us," said Plato, "by teaching us the true doctrine."—"Shepherd, prince, universal teacher, and sovereign truth," said Confucius, "he will possess all power in heaven and upon the earth." This lively anticipation of a mighty liberator and restorer, vanquisher of demons and embodiment of supreme good, was doubtless permitted to prevent the nations from falling into complete ignorance and despair. It never ceased to prevail, in a manner more or less distinct, through all the pagan world, from a period long anterior to Moses to the auspicious night when the Magi, guided by a supernatural meteor, came from the East seeking the Star destined to elevate Israel and over throw idolatry. Who is this Saviour—the desire of all nations—the true Messiah, sent of God? We have but one response, and shall never need another; Jesus Christ, who was all that the nations expected him to be, all that the Prophets declared he would be, the true Son of God, begotten from eternity, his wisdom and his Word incarnate and divine.

Humanity has never ceased to pour forth its desires and tears at the foot of such altars as could be found; it has never ceased to adore under some form, and hence, since worship is an universal instinct, in the most sacred of books God has entitled himself "the desire of all nations." But at the time Jesus of Nazareth was born, more than ever before, poor, degraded, persecuted, bleeding humanity laid its hands upon its mouth, and its mouth in the dust, crying for a deliverer to appear. Its prayer was heard. The fulness of time had come, and "the Word was made flesh, and dwelt amongst us." The eternal Son of God deigned to take our nature and clothed himself with our mortal flesh. He united in himself the divine and the human; and these two natures form but one person, Jesus Christ, the God-Man who was the expectation of all nations. He appeared at the time foretold, and we have seen his glory, the glory of the only Son of the Father, full of grace and truth." His incarnation was a great mystery indeed, but a mystery so analogous to our wants and so conformable to the universal reason of mankind, that it has been perpetually believed ever since the fall.

But what end did the divine Word propose to himself in his incarnation? What secret designs impelled him to descend so low, and unite himself to our nature?—"He came," says Paul, "to regenerate all things in the heavens and upon the earth." His mission was as grand as it was benevolent. It was worthy of him by whom all things were made; and who alone was able to renovate—regenerate all. Our nature had become depraved, and it was the prerogative of Christ, by his sacrifice, precepts, and example, to create us anew in the image of the Highest. It seemed to the apostle that this sublime work, achieved through such wonderful means, would blaze with ineffable splendor, not only in the world which we inhabit, but beyond us to all worlds, even to the most exalted height of the heavens. It was necessary that the source of all light, by making himself man, should enter the night in which humanity was involved in order to disperse it. The regeneration of our nature is the image of its primitive creation; the first and second are equally the work of the divine Word. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;—all things were created by him and for him." He renews our spirit in the same way as he formed it, by the communication of himself; to hear, believe, obey, this was man's first act; he was born by the throes of faith, and the word which originally gave to him life, is the same which reproduces it.

The king of day is glorious and sublime in all his course, but he is the most beautiful as he comes into view and disappears. The resemblance which this bears to the great Sun of Righteousness is manifest.—We are ever to remember that in Jesus Christ our nature was intimately united with Divinity the most exalted, and that in the triumphant Redeemer humanity is already enthroned in heaven. He came to unfold to mankind their capacities of greatness, to impart generous conceptions and reveal the splendid destiny that awaited them, to awaken aspirations after a noble character and a higher being, to kindle in their bosoms a love for all the virtues embodied in himself, and throw wide open before them the gates which invite to life without a pang and glory without a cloud.

From the New York Evangelist.

Undesired Knowledge.

I said not *undesirable*. That would have been very different. It would not have been true. In reality, there is is no knowledge so much to be desired by man as this. But strange and sinful as it is, there is none that they desire less. They desire it not. In this they prefer ignorance to knowledge.—They hate the knowledge. They are not ashamed to avow it. They even say to the Great Teacher who offers to impart it "without money and without price." They say unto God, Depart from us, for we desire not the knowledge of thy ways. It is so? Yes; so the word of truth declares.

What irreverence! What ingratitude! What insult to God! What injury to their own souls! To have God depart from them, is to lose the only friend who can save them from eternal death. To bid him depart, is, in effect, to invoke his curse. To say to him that we desire not the knowledge of his ways, is no better than to tell him that we wish to be banished eternally from his presence. It is like sentencing him to banishment from our own presence. Is not this what we mean, when we say the same thing to a fellow-man? Is it not understood as an expression of our wish that no intercourse may be maintained between us?

Why do sinners say this to God? Because they dislike his ways. His ways are pure. Nothing that is impure in action, word or thought, was ever in any of God's ways. And is this the reason why sinners dislike them? Yes. Their own ways declare it; for they are all impure. They have no holy desires, words nor actions.—Why have they none? They do not love them. Their hearts are full of evil. If they should follow in the ways of God, they would have to turn from all their present ways. They must forsake their present pleasure and associations, and turn to those in which they have no delights, but to which they have a deep settled repugnance.

To have a knowledga of God's ways, they must deny themselves and take up the cross. They must learn to pray, and openly espouse the service of Christ. They must confess their sins and forsake them. They must renounce the world as an object of supreme regard, and love God in its stead. They must hate what is evil, and love what is good. They must abandon what is injurious to themselves and displeasing to God, and pursue what God approves, and what is calculated to secure their highest and eternal welfare. They must cease from being enemies of God, and enemies of their own souls, and become friends of God, and friends to themselves.

And is this a hardship? Is it on such grounds that sinners maintain a controversy with God, and refuse to be reconciled to him? Is it the goodness of God which makes him an object of dislike to them? Do his very mercies make them more than ever his enemies? Do his forbearance towards them, and his desires for their salvation embolden them to sin more and more? Yes. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Because God's ways are perfect, sinners desire no knowledge of them. Their eye is evil, because he is good. Their hearts are hard, because he is merciful.

Ah, what perverseness there is in sin!—How unreasonable and how irrational it makes us! The folly of impenitence is exceeded only by its guilt. Its rashness is equaled only by its irreverence. Its consequences will be revealed in the great day of judgment, and in the endless miseries and crimes of the world of woe.

O, sinner! say not again to God, Depart from me. No longer refuse the knowledge of his ways. Listen to the consels of his grace. Slight not his proposals of reconciliation. Reject not the offer that he this day makes to save your soul.

PILGRIM.

Reasons for Communion.

I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little, of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner, to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord, with his known kindness, says, "Come; do this; remember me." His invitation is qualification enough; and I long to feed on him, to thank God for him, to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears; and, though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster sin, ready to devour me.—*Adams' Private Thoughts.*

FAMILY DEVOTIONS.—"All the duties of religion," says Dr. Dwight, "are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent; none so powerfully awaken the reverence of the child; none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place."

A GEM FROM AN OLD BOOK.—It has been eloquently and truly said, that if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throngs of busy men, we should find her last retreat with women at the fireside; her last audience would be the children gathering around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

Christian Secretary.

HARTFORD, FRIDAY, DEC. 1, 1848.

Who waits upon God?

"My soul, wait thou only upon God, for my expectation is from him." Surely, here is language befitting us all—timely, appropriate, essential to our welfare—what does it imply?—what is it to wait upon God?

It is a posture of conscious need. Wants press upon the soul. It is poor, and miserable, and blind and naked, and all this is felt and realized, as a matter of present, actual consciousness. It is hemmed in, straitened, beleaguered by its necessities. It needs pardon, cleansing, elevating, illuminating, quickening, comforting. And the wants of the *soul* are the most real wants—it must have help, or die.

It is a posture of entire dependence upon a single resource. "Wait thou *only* upon God,"—all other reliances have failed. Self-confidence is renounced. The world, as a fountain of comfort, is forsaken. Wealth, honors, pleasures of earth, are counted valueless and vain—broken cisterns—lying vanities. Away from them all, the soul flies to its God. "Lord, to whom shall we go? Thou hast the words of eternal life."

It is a posture of persevering prayerfulness. Not an occasional hurried, heartless "saying of prayers," to stop the mouth of an uneasy conscience with the plea of a duty performed, and a feeling of relief that it is done with. Alas! that there should be so much of this sort of praying. No—it is the abiding of the soul at the mercy seat, asking, seeking, knocking, importuning, anxiously looking and tarrying for an answer.

It is a posture of humble trust and confidence. Were there no expectation, there would be no waiting—but "my expectation is from him." For has he not said, "Him that cometh unto me, I will in no wise cast out?" "Ask, and ye shall receive, seek, and ye shall find." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Here, now, is the staff on which the soul leans as it waits, until the door shall open, and the blessing come.

It is a posture of ready obedience. The soul waits upon God, as the servant upon his master, desiring to "do his commandments, hearkening unto the voice of his word." He waits for instruction—he waits for direction. "Speak, Lord, for thy servant heareth," is the habitual language of his heart and his life—"'Tis mine to obey, 'tis his to provide." And thus, with untiring devotion, he waits upon God in the sanctuary, he waits upon God in the family, he waits upon God in the closet, he waits upon God in all his avocations, and in all his pursuits.

Blessed are they who are found so doing. For "they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." O for a more general waiting upon God! It is what we need as individuals—it is what we need as churches. Without it we cannot prosper—without it we are undone.

Schism in the English Church Anticipated.

A correspondent of the *Calendar*, in a letter from Scotland, dated Oct. 31, states among other items of intelligence, that,

"A rumor prevails in London, to the effect that the Archbishop of Canterbury and Lord John Russell are meditating some alterations in the Prayer Book. If this is true, his grace will find in the Premier a dangerous colleague, and evil is to be apprehended. I should not be surprised (such strange things happen every day) *if they were to alter the baptismal Service.* This would without doubt be followed by a Disruption in the Church of England, similar to that which took place in the Scottish Kirk a few years ago. Cæsar is meddling too much with the affairs of Christ's Kingdom. The Church of England must either be freed from her bondage to the State, or disestablished entirely.—It is fearful to see such a man as Lord John wielding such power in the spiritual affairs of the Church. I do really think that a crisis is at hand."

Has not "*the Church*" meddled too much with *Cæsar's* kingdom for its spiritual welfare? The Church of Jesus Christ and the kingdom of Cæsar are composed of such discordant elements that they cannot blend harmoniously. Our Saviour himself declared in language as plain and as simple as words could make it, that his "kingdom is not of this world;" and yet with the full force of this great truth staring them in the face, men have been attempting to *improve* upon it by blending the Church with the world. From the days of Constantine the Great (who by the way was *greater* in wickedness than in anything else, we believe) to the present time, there have not been wanting men who could only discern the prosperity of the Church, in connection with the laws of the State. They seem to lose sight of the great fact that divine *truth* is able to protect itself without the aid of law, and hence their anxiety to prop up the holy institutions of the Christian religion by the aid of *human* legislation—thus practically setting human law above the *divine*. For more than fifteen hundred years the Church has bled at every pore, in consequence of the wounds inflicted on her by men professing to be her most ardent friends. Human laws have been brought to bear upon the Christian religion with so much vigor, that men have been led to the stake and burned alive; have suffered the slow tortures of the rack, and the horrors of the Inquisition, for refusing to comply with the forms, ceremonies and rituals of an established religion.

The anglican church at the present day is, perhaps, as mild a specimen of a union of Church and State as could well be expected; but it is still *union* that is inflicting untold evils upon pure and undefiled religion, and it must continue to do so while such union lasts. It would be one of the richest blessings ever bestowed upon that church, were the union dissolved to-day by an act of the British parliament. We are happy to hear from time to time, that there are some symptoms of an approaching dissolution. Lord John Russell has become a perfect thorn in the side of the High Church party in England, and since the scene is changed and "it is *my bull* that is goring *your ox*," they begin to talk seriously of a *disestablished church*. Let it come; no matter whether by the voice of an oppressed people, or by the call of men in the enjoyment of Church patronage. In whatever way the object is accomplished, it is clear enough that evangelical religion will be the gainer by it.

We would not be understood as speaking disrespectfully of the Church of England. There are thousands of honest members, we have no doubt, within her pale, whose names are recorded in the Lamb's book of life; but we should rejoice, and we believe there are many Epincopalians in the United States who would also rejoice to witness the utter annihilation of its unholy union with the State.

Revival Intelligence.

The Rev. D. E. Bowen writes the following from Great Western, Armstrong County, Pa.:—"I arrived here a few weeks since, and it is like wandering in the wilderness in a solitary way, without a city to dwell in. I sought for a Baptist minister, which yet my soul seeketh, but I find not! When I reflect on my former associations in Luzerne County, it is a sweet relief for me to shed a tear in my hermitage station. Yet we have had divine tokens of divine approbation since I came here; sinners have been made to bow to the mild sceptre of Immanuel; God has turned the wilderness into standing waters, and dry ground into water-springs. The church has been revived, eight or nine backsliders reclaimed, and six followed the Saviour in the ordinance of baptism; two of whom were from the Methodist Episcopal connection, and one of them had been a member thirty-seven years; he is generally called "*Father Moss.*" He is a man of extraordinary influence over the community on account of his unquestionable piety, and the impulsive power of his prayer and exhortation; he has been a local preacher for more than thirty years.—He addressed the audience in a powerful manner before he went into the water, and it was good for us to be there; 'And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'"—*Chr. Chron.*

The last number of the Tennessee Baptist contains quite a number of accounts of revivals and baptisms in that State. The sum total of accessions is 262.

At Mount Tabor church, of which the Rev. Daniel Smith is pastor, there has been a revival. The Baptist gives the following account of it:

"Twenty eight persons professed religion, the most of whom have joined the church, and among others who became connected with the church during this revival was a Methodist preacher, and his wife, by the name of Cartwright. This brother, so far as I know, has maintained a fair standing in the Methodist connection for many years, and was a circuit preacher six years, but being convinced of believers baptism by immersion, could no longer resist. He bids fair for usefulness to the Baptist cause."

These are included in the above 262. Among them also was a Cumberland Presbyterian minister.

Interesting Revival.—It will cheer and encourage the hearts of many, we doubt not, to learn that a precious revival has been in progress, for some months past, in Fair Haven, Conn., in the Congregational church under the pastoral care of Rev. Burdet Hart. This work of grace began early in March last, and its hallowed and benign influence still continues, and is felt among Christians, though there have not been many recent conversions. The first fruits of this revival were gathered into the spiritual garner the first Sabbath in Nov., when sixty-five united with the church on profession of their faith, nearly all of whom are adults, and forty-four of whom are heads of families. Another large addition to the church is expected at the next communion, as we learn, of adults, and particularly of youth. Who can estimate the present and future influence of such a revival on the spiritual prosperity and happiness of the families of this beautiful and enterprising village?—*N. Y. Evan.*

Probus to Constans.

My Dear Constans:—You desired me to give the Scriptural pre-requisites to *Ordination*. I would not myself have ventured on such a question, but as you have desired it, I will give you my opinions. But first, I must say a few words with respect to your remarks on the subject of clergymen going to the polls.

And with regard to this, I must confess, my dear Constans, that your very brief argument does not appear satisfactory. You say "A clergyman *may* vote, for the Bible does not forbid him." Now the *fact* I concede, namely, that a clergyman *may* vote; but the argument you offer for it, is by no means sufficient, namely, because the word of God does not forbid it. There are many things not expressly forbidden in the Bible, that neither I nor you would regard as right or expedient. But further, you say that the clergyman has the responsibilities of a citizen, and therefore *should* vote. Here again I concede the *fact* that he has a citizen's responsibilities; the *conclusion* by no means follows that he should *vote*. For this implies that a man cannot discharge a citizen's responsibilities in any other way except by voting; which conclusion, to my mind, is not correct. The question is one of expediency, whether a minister of the gospel, in the present state of party politics, can do as much good by going to the polls as by keeping away? For I am not able to see that it is a question of positive obligation by which a clergyman *must* vote; if it be, then, to be sure, *expediency* is out of the question. But I will leave this.

As for the pre-requisites to ordination, I suppose they are, the *scriptural qualifications for the gospel ministry*, are they not? Or am I not correct in my view of the subject, for this seems to me to be the true view to take of it. Evidently no man should be ordained to the work of the gospel ministry unless you find in him the qualifications for it which are set forth in the New Testament; and may I not say, unless you find in him *all* those qualifications? For is it enough that a part of them be found in him, while others are wanting? I think those qualifications there mentioned, specially in the epistles to Timothy and Titus, are the *necessary* qualifications, without which a man is unfit for the sacred office. Beside these, there are many other things *incidental* and very desirable, but not *essential*, which a man may have, or may not have, and yet not affect the final question of his fitness for, or admission to, the preaching of the gospel.

What then, are those qualifications? We turn to Paul's first epistle to Timothy, third chapter, and there read, "A bishop then must be *blameless*"—literally, one who gives his adversary no occasion to accuse him of wrong;—"the husband of one wife,"—not of several,—"vigilant," or circumspect as to his deportment,—"sober,"—sober-minded, sedate, not exhibiting an unbecoming levity of mind or manner,—"of good behaviour,"—orderly, decorous, becoming in deportment,—"given to hospitality,"—"apt to teach,"—possessing the ability and the knowledge requisite for one whose business is teaching;—"not given to wine," which would seem to exclude the wine-drinking clergy, though the term is variously rendered; and yet the plain obvious meaning is doubtless the proper one. A bishop should not be a wine-bibber; "no striker," or not quarrelsome, fomenting difficulties—"not greedy of filthy lucre;"—one who uses mean or dishonest means to acquire gain; a prohibition that strictly applied, would have kept some out of the sacred office who have succeeded in entering it. Some regard these words as an interpolation,—"but patient,"—"not a brawler,"—talking too much, and injudiciously,—"not covetous,"—not over fond of money,—liberal, generous,—"one that ruleth well his own house, having his children in subjection, with all gravity,"—one ruling and managing his household affairs, especially in the government of his children, in a grave and becoming manner. A requisition that if strictly applied, would and *ought* to exclude many who now discharge ministerial functions. "For if a man know not how to rule his own house,"—govern in a proper and becoming manner his children and regulate in an exemplary manner his family, "how shall he take care of," or direct properly the affairs of "the church of God." "Not a novice,"—not a new convert, destitute of experience and wisdom, and some maturity of judgment; for if such an one, he would be the more likely to err and sin from a presumptuous confidence in himself, and a reckless want of watchfulness. Of such cases, we have, alas, too many, as you, my dear Constans, are well aware. "Moreover, he must have a good report of them that are without,"—such a reputation before the world that men will have confidence in his uprightness of character.

Such are the directions given to Timothy; those given to Titus to guide him in the ordination of Elders are nearly the same, but some of them are so expressed as to form a kind of comment on the others. Thus what is said to Timothy of having children in subjection, is here explained by "Having faithful," or obedient "children, not accused of riot, or unruly;" (see first chapter Titus.) It is here said, "A bishop must be blameless, as the *steward of God*; not self-willed, not soon angry, not given to wine," &c., and also he must be "A lover of good men,"—not so specially of *rich* men, or men in commanding positions, as of *good* men.

Thus, my dear Constans, have I referred to the necessary pre-requisites for ordination as much at length as would be consistent with my limits.—These, churches and councils should insist on, in the ordination of men to the gospel ministry.—There are other questions closely connected, which may form subjects for future remark.

With esteem, yours, Probus.

Circular.

American & Foreign Bible Rooms,
New York, November 21st, 1848.

Dear Brother:—In the inscrutable wisdom of God, we have sustained a heavy calamity by fire. These commodious Rooms have been invaded by the devouring element, and our stock of Scriptures has been injured to the value of several thousands of dollars. This disaster interrupts our operations at a period the most inconvenient and distressing. Although we have reason to believe that the pecuniary loss will be in great measure repaired by insurance, yet the occasion, bringing, as it does, new cares and troubles, seems to us to call for renewed expression of sympathy and earnest co-operation, in all who love the Bible, and favor its circulation.

The appeals which Bro. Oncken has lately made through us, for your aid in distributing the Sacred Scriptures in Germany, have not, we hope, been forgotten or neglected. We humbly trust that the present occasion will give renewed fervency to your supplications, and increased energy to your exertions for the promotion of the Bible cause.

Wm. H. Wyckoff, *Cor. Sec'y.*

Beautiful Sentiments.

A correspondent of the Journal of Commerce, who, for two years past, has furnished occasional communications for that paper, under the signature of "W.," and among which the one headed "*The Forest Funeral*," will doubtless be remembered by most of our readers, has bid adieu to "Owl Creek Cabin," and closed his correspondence. In his last letter he says:

"I go now to be in and of the world. We shall meet, as we have met, not again. On the car, the steamer, in the crowded hotel, the street, the concert room, in one or the other of the scenes of the great city, we may, unknowing and unknown, jostle against each other, or look each other in the face. If you love me, *look kindly then on all you meet, lest you frown on me. Speak gently to all strangers*, lest you some day sadden me by unkindness.

"Some sunny morning you will read my name in your paper, as among those who sleep at length, after life's labor. *Look with loving eyes then on all mourners for my sake*, so that you send no new grief to those hearts (and that one heart of hearts) which love me well enough to mourn that I am not!

"The fire on the hearth-stone is almost burned out! I have been watching the flickering shadows on the bark roof, and remembering the forms that were beautiful in the days of old and passed away as those shadows fled when the hearth-fire crumbled down. Then, as I watch more intently, I see the steady glow of the bright red coals and the distinct unchanging outline of the shadows cast by them. They do not flicker, nor dance, nor change, but are steadfast there. So I compare them to the clustering trusts of maturer years, and gaze and gaze as the hours pass on, and, though I know they are but shadows and will fade in time, yet I know too, that I am but a shadow, the shadow of a shadow, and so I fall asleep, dreaming pleasant dreams of the day when there will be no more shadows at all."

New Heathen Gods.—A Hindoo, sometime since being asked what gods he worshipped, replied that he worshipped *the English*, for they that could make such wonderful vessels as the steamships, must be divine. Since the utterance of the above, however, it appears from a foreign paper, that a *steamer, owned by natives*, is about to be regularly put on the line between Bombay and the Persian Gulf.

The Western Christian Journal states that St. Paul's Church, (Episcopal) at Cleveland, Ohio, of which the Rev. G. B. Perry, D. D., LL. D., of "*Slipslidification*" memory, is the rector, is about to build a new house of worship.

The Foreign News.

In addition to the extracts from the foreign news in another column, we add a few additional items of interest.

France.—The private letters from Paris, received this morning, confirm the previous statements of the strong position in which the city is being placed, preparatory to the election of President.

The Paris papers received this morning bring us the formal renouncement of Marshal Bugeaud to the presidency. He has addressed a letter to his supporters, in which he requests them to concentrate their votes on that candidate who is likely to receive the most general support, so as to invest him with sufficient moral force to rule the present, and consolidate the future. Thus the number of candidates is decreasing, and it is probable that Prince Louis Napoleon, General Cavaignac and Lamartine will be the only candidates voted for, when the day of election arrives.

Italy.—The whole of Lombardy is placarded with the following proclamation of Mazzini:—

NATIONAL INSURRECTION—CENTRAL JUNTA.

"The horn has sounded. In the name of God and the people, rise Lombards; rise and advance. Let insurrection spread with the rapidity of tho't; let the tri-color flag float from the summit of the Alps, from mountain to mountain, until our victory shall be assured from one end of Italy to the other.

"'God and the people,' 'War on Austria,' 'Long live Italy, one and free.' Such should be our cry; let it be repeated from town to town, from village to village. Say to Europe that Italy rises, and will not again fall. Let the toscin announce the extermination of the barbarians and the insurrection of the people; let all the priests and cures preach a crusade. Light fires on the hills, in order that the valleys may know what is going on. Two fires shall be the signal of combat, three of victory. Divide the enemy, in order to destroy them more readily; prevent the rallying of detached corps; wherever an Austrian detachment may be, attack it; surround it with barricades, and shower down stones and boiling water on their heads; fight them with muskets or with knives; strike their chiefs; cut down trees; tear up roads, and destroy bridges; place yourself in ambush, and strike wherever an opportunity offers.

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"Let every man capable of bearing arms join the insurrection; let all the women act as sisters of charity. Let insurrection, in a word, be the life and law of the Lombardian people, until the enemy is entirely exterminated.

* * * * *

"Lombards! it is the people who make war, and this time you shall not be betrayed.

"Inhabitants of Venetia; you have kept alive the sacred fire of independence, leave your lagunes and join us.

* * * * * *

"Rush forward to gain your independence, citizens of Italy! The horn for a national war has sounded; let one faith, one flag unite us. It will depend on yourselves to be great and powerful.—Long live Italy!

"Signed for the Junta, "Mazzini—Bonetti.
"Valley of Incelvi, Oct. 29."

Genoa was on the 29th in full insurrection. The troops were called out and ready to act. The arrest of a poster of placards, it was affirmed, was the cause of the disturbance. The windows of the guard-house were demolished with stones.—The civic guard interfered, and fired on the people. The line assisted in dispering the assemblages. Rendezvous were fixed for the evening. This is an echo of the movement in Tuscany.

The French Government has granted a supply of 20,000 muskets to the Sardinian Government.

England.—The recognition by Great Britain of the Republic of Liberia has just been announced, and a treaty of commerce is understood to have been arranged. This State was founded by the American Colonization Society in 1820, and continued as a colony under the care of that body until last year, when it was formed into an independent government. A similar recognition has also been obtained from France.

The Cholera rages in Scotland to a greater extent than in any other part of Great Britain. No fewer than 468 cases have occurred in Edinburgh and the vicinity up to the 8th inst., of which 243 proved fatal, 54 recovered, whilst 171 were under treatment, or the result not stated. On the 8th inst., only 27 new cases were reported, whilst there were 49 on the 7th. At present the great manufacturing towns and districts have escaped the scourge, and we sincerely trust that they will continue to be exempted from its attacks. The malady, however, has appeared on the northern coast of France, at Dunkirk.

Only 16 cases of cholera had occurred in Hamburgh since the first of the month making the total number of cases 3,362, of which 1,671 have been fatal.

A letter dated Dantzic, the 3d inst., states that the cholera is raging in that city with intense violence. There were no fewer than 62 new cases in one day. 388 individuals had already been attacked, of whom 185 died, 34 had recovered, and 179 were under cure.

In the small town of Gartz, in the district of Stetzin, the cholera has carried off 102 persons out of a population of 700.

The God of Universalism.

In the last Boston *Trumpet*, we notice an article headed "From whence came Evil?" to which the writer gives the following answer,

"St. Paul told the Athenians, that 'God made the world, and *all things* therein.' If the apostle's declaration be truth, and evil is *any thing in the world*, it must have been made by him who made all things; or, in other words, it must have proceeded from infinite goodness."

This we suppose to be the view generally taken by Universalists of the origin of sin, or evil, as the writer styles it. If it be a fact that the stream can rise no higher than the fountain, does it not follow that such a doctrine as this must necessarily produce the most sordid and sinful propensities in its advocates? If the God they worship is the *author* of sin, or more properly speaking, a sinner, can it be supposed that his worshippers will attempt to be more holy than He?

The Jews.—On the 1st of this month the decree for the complete emancipation of the Jews of the Roman States came into force. They are thereby declared fit for the exercise of all civil rights. The year 1848 is an amazing one. The changes of the forms of government are, however, less surprising than the abandonment of the Ghetto by the Jews of Rome.

Pastoral Changes.

The New London Churches.—A correspondent in New London county in speaking of the removal of Rev. L. G. Leonard, to Ohio, remaks:

"Bro. Leonard leaves this section of country much lamented, and we doubt not, with the best wishes of all who have sat under his ministry, and who have become acquainted with him. His praise is in the churches.

"The place to which he goes is represented as being one of the most interesting and important in the State of Ohio, as far as our denomination is concerned. We believe Br. Leonard will prove himself there as well as here, to be a good minister of Jesus Christ. Both of the Baptist churches in New London, are now, or will soon be, destitute of pastors, and both are important stations, which can only be supplied properly by men filled with the Spirit of Christ.

"The faithfulness of brethren Swan and Leonard perhaps have not been as highly appreciated, by those in this section of country as they should have been, and thus, when it is too late we have to mourn over their departure. May the Lord of the harvest send forth, even this way, men as faithful and devout as those that leave us."

N. T. A.

Baptist Missionary to California.—The Rev. O. C. Wheeler, pastor of the Union Baptist Church at Jersey City, N. Y., has accepted an appointment of the American Baptist Home Mission Society as a missionary to California. The American Home Mission Society and the Protestant Episcopal Society have already designated missionaries to the same field.

We have had some personal acquaintance with bro. Wheeler, and had formed a very favorable opinion of his talents and qualifications as a minister of the gospel. His education and his warm-hearted, earnest zeal in the cause of Christianity, combined with his talents as a popular speaker, qualify him in an eminent degree for the new station to which he has been called. He takes his family with him.

The Rev. Dr. Babcock has resigned the pastorate of the Baptist church in New Bedford. We learn that he expects to become the pastor of the Baptist church in Poughkeepsie.

The Rev. T. F. Caldicott, has declined a call from the Sansom Street Baptist Church, Philadelphia, and accepted the appointment of Secretary of the Northern Baptist Education Society. Hereafter he devotes his services wholly to the interests of this Society.

Rev. Rutherford Russell has resigned the pastoral charge of the Baptist church in Southwick, Mass., in consequence of ill health. It is not probable that he will be able to labor at all in the ministry the ensuing winter. During the period of bro. Russell's ministry, (which will be seven years next Spring,) his labors have been crowned with unusual success, having been blessed with an almost continued scene of revival. His numerous friends who look up to him as their spiritual father, will, we feel confident, on learning the state of his health, offer up earnest prayer for his speedy restoration.

His post office address is Deep River, Ct.

Mr. Amos Webster, was ordained to the work of the gospel ministry at Newton, Upper Falls, on the 15th ult.

The Rev. W. W. Everts, of the Laight Street Baptist Church, New York, has declined an invitation to become pastor of the Baptist church in Rochester, vacated by the removal of Dr. Church to Boston.

Bishops Doane and Whittingham have been invited to perform Episcopal services in the diocese of New York, which still remains vacant by the suspension of bishop Onderdonk.

The Rev. Jeremiah Asher, for several years pastor of the Meeting Street (colored) Baptist church, Providence, has resigned the pastoral charge of that church.

Rev. Mr. Eastwood has resigned the pastorate of the Baptist church at Mount Holly, N. J.

Mr. R. G. Toles, a graduate of Madison University, was ordained as pastor of the Baptist church in Cooperstown, N. Y., on the 18th ult.

Reform in Kentucky.—The Philadelphia Republican publishes a letter from a gentleman of that city, now travelling in Kentucky, to a friend, dated Lexington, 10th month 27, 1848. "I have the satisfaction to advise thee, that there is no doubt of the passage of an enactment, which will have in its effect the gradual abolition of slavery. It is to be brought forward by Henry Clay, in the Convention that is to meet next winter, to revise the Constitution, and its success is undoubted."

Every friend of equal liberty would rejoice to know that the above statement is founded in truth. We hope it may prove so; but we confess we have our fears. Mr. Clay can be returned as a member of the Convention if he chooses, for he has only to permit his name to be used as a candidate in order to ensure his election; and if he will go into that Convention as the avowed advocate of emancipation, he has influence enough to carry his measures through. Henry Clay never stood upon more enviable ground than at the present moment. Let him become the *leader* in the emancipation movement in his own State, and his name will go down to posterity, crowned with prouder honors and brighter laurels than he could ever have attained by a *party* seat in the Presidential chair.

A correspondent of the N. Y. Recorder says that the ratio of Baptists in Indiana to the other inhabitants is twice as great as in Ohio. The number of Baptist churches is 661, which gives one for every seven square miles. They are not represented as being over-enlightened or very strict in their discipline.

Mormonism.—A party of 225 English emigrants professing this delusion, passed through St. Louis on the 8th, *en route* for the Mormon settlement on the Great Salt Lake. Three or four hundred more were to have embarked from Liverpool last month for the same destination via New Orleans.

Monument to the Devoted.—A new Roman Catholic chapel is about to be erected in Liverpool, in memory of the priests who died last autumn of typhus fever, caught in the discharge of their pastoral duties.

In consequence of the occurrence of Thanksgiving on Thursday, our regular publication day, this paper is issued on Wednesday.

The Learned Slave.—Rev. H. W. Ellis, the learned slave, liberated by subscriptions in the Presbyterian Synod of Louisiana and Alabama, has commenced his labors in Africa with great zeal. He is studying the languages of two wild tribes, in order to preach to them in their own tongue. He says that the Mandingoes claim him for their countryman, because his grandfather was born in Africa. This tribe are Mahomedans, and some of their priests, he says, are intelligent, being capable of reading Hebrew, when written in the Arabic character. He speaks in glowing terms of Liberia and its prospects.—*Bost. Recorder.*

The missionary enterprise will continue to throw a flood of light on the history of the benighted and unknown portions of the earth. The fact that there are learned priests, capable of reading the Hebrew, among the Mandingoes, will, doubtless, surprise many who had supposed Africa was sunk to the very lowest depths of ignorance and degradation. The moral condition of that country is bad enough, we all know, but the efforts that are now being made for its regeneration, may bring to light facts in its history that will astonish the world.

Liberal.—The Plymouth church, Brooklyn, N. Y., have just raised *ten thousand dollars* to found a "*Beecher Professorship*," in Wabash college, Indiana. Rev. Henry Ward Beecher is the pastor of this new church, which is not yet two years old.—It may be remembered that Mr. Beecher left Indiana for the purpose of assuming the pastorate of the church in Brooklyn, and we have seen it intimated that this fund has been raised in consideration of the loss of Indiana by his removal to the East.

Liberality in the West.—The St. Louis Herald, in speaking of the liberality of Christians in the West, states the following facts:—"We know of one gentleman in the West who gave $20,000 to endow a professorship. We know of another who erected a church costing some $15,000, wholly at his own expense; we know of another who erected a church costing $30,000. We know of another instance where a city church in an important locality, could not be completed for want of funds; an aged man, with a large family, and a moderate fortune embarked in business, finished out and out the edifice, and now waits the convenience and prosperity of the church to be repaid." May we not indulge the hope that as the wealth of the West increases, such instances will become as common as they now are in the East?—*Religious Recorder.*

Advancing Backwards.—Some excitement, we notice by the foreign papers, has been produced in England by the publication of the principles and regulations of the "King Charles Club" at Oxford—the members of which are declared to belong to the Puseyite party of the English church. The following is given as a synopsis:—The first declares the Queen of these realms to be such by Divine right. The second, the indissoluble union between the Church and State. The third, that no right exists of private judgment in matters of religion. The fourth, that the education of the lower orders is a public evil. The fifth, that the lower orders should exercise no voice in the choice of representatives. The sixth, that persons having dependents are justified in exercising their influence over them in matters concerning the government of Church and State.

Thanksgiving.—The observance of this annual festival was very general throughout the city. All the great wholesale stores were closed, and a large proportion of the shops in Broadway and the other principal thoroughfares of retail trade. The day was remarkably fine, and the throng of people going to and returning from church seemed as great as on a pleasant Sunday. The Governor of the State was one of a crowded audience that worshipped at the new church of St. George's, and listened to a very pertinent and able discourse from the Rector, Rev. Dr. Tyng. To all outward appearance the day was appropriately observed, and very much in the New England fashion. We understand that the various places of amusement were more than usually thronged in the evening. The rational pleasures of social enjoyment engrossed many others. The ordinary holiday disturbances of gunpowder explosions and other noisy demonstrations devised by "heads that turbulent liquor fills with fumes," were almost wholly suspended; and in their place prevailed a deportment of quiet cheerfulness, such as becomes a people grateful that "the lines have fallen to us in pleasant places."—*N. Y. Jour. of Com. Nov. 25.*

Washington, Nov. 23.

This is Thanksgiving day, and it is observed here very strictly, though it is something quite new to us. The good public of the city and district abstain from all secular employments, and the public offices are closed.

A Novel Invention.

Br. Burr,—The old maxim says, "it is a poor rule that don't work both ways." Thence it follows that it must be a good rule that does this; at least I thought so when looking at the Self-Acting Window Fastener, invented by Mr. Lewis B. Page of this city. It acts its part well, accomplishing all that could be desired in a window lock, catch, or fastener, without springs or weights, retaining the window at any point desired. The fastener is operated by the law of gravitation, to hold the window up or down,—is the result of much study to attain the power of double action, and now appears to be simplicity simplified, (one of the beauties of the invention.) It is far superior to any thing now in use, applicable to upper or lower sash, very cheap, durable and ornamental. A metallic cam, with unequal sides, is attached to the sash by a pivot, and the balance so adjusted as to bring the catch in contact with the window casing, stopping its descent instantly by a light touch of the finger to the cam. The window can pass freely, and when down, the fastener drops into a slot or recess in the casing, and locks the window fast. A patent has been secured. Eureka.

It is is stated that six of the great benevolent societies of the day, viz., the Foreign and Home Mission, Bible, Tract, Seamen's Friend, and Education Societies, are this year to dispense with agents, and leave the duty of advocating their respective claims to the pastors of the churches. The salaries heretofore paid to agents will thus go to swell the resources of the societies—so says the Daily Gazette.

A "*Subscriber*" came too late.—*Zion's Herald.*

It is true that subscribers cannot come too soon, but then they are "better *late* than never." We will thankfully receive any number, however large even at this late hour.

he Learned Slave.—Rev. H. W. Ellis, the ed slave, liberated by subscriptions in the byterian Synod of Louisiana and Alabama, commenced his labors in Africa with great He is studying the languages of two wild s, in order to preach to them in their own ie. He says that the Mandingoes claim him eir countryman, because his grandfather was in Africa. This tribe are Mahomedans, and of their priests, he says, are intelligent, be- capable of reading Hebrew, when written in rabic character. He speaks in glowing terms beria and its prospects.—*Bost. Recorder.*

missionary enterprise will continue to throw d of light on the history of the benighted nknown portions of the earth. The fact that are learned priests, capable of reading the w, among the Mandingoes, will, doubtless, se many who had supposed Africa was sunk very lowest depths of ignorance and degra- . The moral condition of that country is nough, we all know, but the efforts that are eing made for its regeneration, may bring to acts in its history that will astonish the world.

eral.—The Plymouth church, Brooklyn, N. e just raised *ten thousand dollars* to found a *r Professorship,*" in Wabash college, Indi- Rev. Henry Ward Beecher is the pastor of w church, which is not yet two years old.— be remembered that Mr. Beecher left Indi- the purpose of assuming the pastorate of rch in Brooklyn, and we have seen it inti- hat this fund has been raised in considera- the loss of Indiana by his removal to the

erality in the West.—The St. Louis in speaking of the liberality of Christians West, states the following facts:—"We one gentleman in the West who gave to endow a professorship. We know of who erected a church costing some $15, olly at his own expense; we know of an- ho erected a church costing $30,000. We another instance where a city church in rtant locality, could not be completed for funds; an aged man, with a large family, oderate fortune embarked in business, fin- t and out the edifice, and now waits the ence and prosperity of the church to be May we not indulge the hope that as th of the West increases, such instances ome as common as they now are in the *Religious Recorder.*

ncing Backwards.—Some excitement, e by the foreign papers, has been produc- gland by the publication of the principles ulations of the "King Charles Club" at the members of which are declared to the Puseyite party of the English church. wing is given as a synopsis:—The first the Queen of these realms to be such by ght. The second, the indissoluble union the Church and State. The third, that exists of private judgment in matters of The fourth, that the education of the ders is a public evil. The fifth, that the ers should exercise no voice in the choice ntatives. The sixth, that persons hav- dents are justified in exercising their in- ver them in matters concerning the gov- of Church and State.

sgiving.—The observance of this annual as very general throughout the city. All wholesale stores were closed, and a large of the shops in Broadway and the other horoughfares of retail trade. The day kably fine, and the throng of people go- returning from church seemed as great leasant Sunday. The Governor of the one of a crowded audience that wor- the new church of St. George's, and a very pertinent and able discourse ector, Rev. Dr. Tyng. To all outward the day was appropriately observed, uch in the New England fashion. We that the various places of amusement than usually thronged in the evening. al pleasures of social enjoyment en- ny others. The ordinary holiday dis- f gunpowder explosions and other noi- rations devised by "heads that turbu- fills with fumes," were almost wholly and in their place prevailed a deport- et cheerfulness, such as becomes a peo- that "the lines have fallen to us in aces."—*N. Y. Jour. of Com. Nov. 25.*

Washington, Nov. 23.

hanksgiving day, and it is observed rictly, though it is something quite new good public of the city and district all secular employments, and the pub- e closed.

A Novel Invention.

.—The old maxim says, "it is a poor n't work both ways." Thence it fol- must be a good rule that does this; at ht so when looking at the Self-Acting stener, invented by Mr. Lewis B. Page It acts its part well, accomplishing d be desired in a window lock, catch, without springs or weights, retaining at any point desired. The fastener y the law of gravitation, to hold the r down,—is the result of much study power of double action, and now ap- mplicity simplified, (one of the beau- nvention.) It is far superior to any n use, applicable to upper or lower eap, durable and ornamental. A me- th unequal sides, is attached to the t, and the balance so adjusted as to h in contact with the window casing, escent instantly by a light touch of he cam. The window can pass free- down, the fastener drops into a slot e casing, and locks the window fast. een secured. Eureka.

that six of the great benevolent day, viz., the Foreign and Home Tract, Seamen's Friend, and Edu- s, are this year to dispense with e the duty of advocating their re- to the pastors of the churches. The ore paid to agents will thus go to rces of the societies—so says the

" came too late.—*Zion's Herald.* subscribers cannot come too soon, re "better *late* than never." We eceive any number, however large hour.

The Heathen, it would seem by the following account of a Malay merchant, attach some importance to Christian tracts. If heathen generally had as much discrimination as this Malay, they would not confound, as they mostly do, all those who come from Christian lands, but count those only entitled to the appellation of Christians, who exhibited the traits of Christian character.—*Bap. Reg.*

"A New England sea captain, who visited 'India beyond the Ganges,' was boarded by a Malay merchant, a man of considerable property, and asked if he had any tracts which he could part with. The American, at a loss how to account for such a singular request from such a man, inquired, 'What do you want of tracts? you cannot read a word of them.' 'True, but I have a use for them nevertheless. Whenever one of your countrymen or an Englishman calls on me to trade, I put a tract in his way and watch him. If he reads it soberly and with interest, I infer that he will *not* cheat me. If he throws it aside with contempt or a profane oath, I have no more to do with him; I cannot trust him.'"

Presidential Vote in Connecticut.—The *official* returns from all the towns in the State, with the exception of Somers, where no election was held in consequence of the Constable's warning being deemed illegal, varies the result a trifle from the figures published in this paper last week.—

The vote stands for Taylor,	30,316
Cass,	27,047
Van Buren,	5,003
Total,	62,366
The whig vote last Spring stood for Bissell for Governor,	30,851
Catlin, Democrat,	28,699
Gillette, Liberty,	1,773
	61,323

The falling off in the Whig vote is 535. In the Democratic vote, 1,652; from which it would seem that the Free Soil party, whose vote is increased 3,230, made the heaviest draft upon the Democratic ranks.

THE RESULT.

The Journal of Commerce of Nov. 22, says:

We now consider the results in all the States as free from doubt. The Electoral College will be thus constituted:

Taylor.		Cass.	
New York.	36	New Hampshire,	6
Massachusetts,*	12	Ohio,	23
Rhode Island,	4	Illinois,	9
Vermont,	6	Michigan,	5
Delaware,	3	South Carolina,*	9
Connecticut,	6	Missouri,	7
New Jersey,	7	Virginia,	17
Pennsylvania,	26	Maine,	9
Maryland,	8	Indiana,	12
Kentucky,	12	Wisconsin,	4
Tennessee,	13	Alabama,	9
North Carolina,	11	Iowa,	4
Georgia,	10	Mississippi,	6
Louisiana,	6	Texas,	4
Florida,	3	Arkansas,	3
	163		127

*By Legislature.

Whole number of Electors, 290. Taylor's majority, 36;—precisely equal to the vote of New York.

It will be noted that Cass has exactly as many States as Taylor. He has also the same number of slaveholding, and consequently of non-slaveholding States, i. e., if we include among the latter the State of Delaware.

Wednesday next is the day fixed by law for the electors of President and Vice President to meet at the capitals of their respective States, and vote for them on distinct ballots. They are then to make a list of all persons voted for, which they are to sign and certify, seal and transmit to Washington, by a special messenger. The electoral votes are counted in the presence of the Senate and House of Representatives on the Second Wednesday in February, and the candidates having a majority of all the votes are declared elected.

Arrested.—A man named Chapin, was arrested in Coventry, on Thursday last, on suspicion of being the perpetrator of the horrid outrage on the person of the little Sabbath School scholar in this city. He was brought back the next day and identified by the little girl, and is now in jail. He had been in the employ of Mr. Parish, grocer, in State street for a few months past; and previously in the employ of the State at Wethersfield Prison, for the crime of burglary. We understand the little girl is not well enough to appear and testify against him at present.

Episcopal Missions.—Three new missionaries for Wisconsin, and one for Alabama, were, a short time since, commissioned by the Episcopal Board of Domestic Missions.

Congress meets next Monday.

The Theological Lectures of the late Rev. Daniel Bogue, D. D. Lewis Colby, N. York.

These Lectures, which are now published for the first time, form two octavo volumes of more than eight hundred pages, edited by the Rev. J. P. C. F. Frey. The character of Dr. Bogue as a theological instructor is so well known to the religious world that his Lectures do not need the praise of distinguished men in order to give them currency, although we notice an advertisement accompanying the volumes, in which they are highly recommended by the most eminent clergymen of the Baptist, Dutch Reformed, Associate Reformed and Congregational denominations. It is a very useful book for theological students.

Littell's Living Age.

There is an interesting paper in this number of the Age, on the "Pythonic and Demoniac possessions in India and Judea," from the Dublin University Magazine.

For sale by Pease & Bowers.

The Christian Union.

The October number of this Magazine is just received by the agents, Pease & Bowers. The leading article is on the "Influence of the present revolutions in Europe upon the progress of the Gospel." There are several other valuable papers, among which we notice the "State of religious parties in the Protestant Church;" "Personal effort for the conversion of men;" "The Family of Christ," and "Baptists in the United States," as among the most interesting. The Union is edited by the Rev. Dr. Baird.

Pease & Bowers have placed on our table a copy of the *Pictorial Brother Jonathan*, a large double sheet, filled with pictures and light literature, and designed as a present for the approaching holidays. The cut on the first page, representing a scene in Burn's Cotter's Saturday Night where

"The priest like father reads the sacred page," is a very good illustration for a newspaper. Price 12 1-2 cents.

News of the Week.

Another Great Telescope.—Dr. Waller, President of the Shelby College, Ky., has ordered from Munich a refracting telescope for the use of the institution over which he presides. In size and capacity this instrument will be the fourth in the United States.

Drank himself to Death.—The National Intelligencer states that a few days ago, a colored man on the island, in Washington City, having been induced by an offer to treat, made by some idle fellows, his companions, to drink several pints of spirituous liquor, killed himself by this foolish act of intemperance.

Astor's Personal Property.—The personal property of the late John Jacob Astor, according to a paragraph in the Globe, is ascertained to amount to the immense sum of four millions and ninety-five thousand dollars! This is exclusive of the houses, lands, &c., constituting his real estate, in which the bulk of his property lay.

Freak of Fortune.—Some two years ago, an exiled Pole arrived at Watertown, Conn., friendless and destitute. He obtained employment at his trade as a dyer, and married a poor orphan girl, who, like himself, possessed none of this world's riches. The couple were agreeably surprised a few days ago, by intelligence from New York that a fortune of two hundred and fifty thousand dollars awaited the orders of the poor Pole and his brother, the latter residing in England. An uncle has died in the East Indies, bequeathing to the two brothers this handsome fortune, every dollar of which has been remitted to New York.

Catholic Free Schools in Cincinnati.—The Catholics have free schools of their own in the city of Cincinnati, which are attended by 3000 children. The schools are not entirely free, as each pupil pays 25 cents per month. This it is thought by those who have observed its operation, has a good effect on the school.

Suspected of Murdering his Wife.—There was considerable excitement in Boston last Friday, from the announcement that a man had murdered his wife during the night in a cellar in Ann street. The name of the man is James Henry, and he has been for the last three years very intemperate.—Henry was committed to jail, and will probably be tried for manslaughter.

Rum and Flogging.—Mr. W. G. Haines writes us that he has had unexpected success at Albany, in obtaining signatures to his petition to Congress for the banishment of rum and flogging from the U. S. Navy. He has obtained about 2000 signatures there, generally of the most respectable and worthy citizens. He is still prosecuting his enterprise.—*Tribune.*

Otters in Hadley.—A few weeks since, (Sept. last,) a pair of young otters were killed in Hadley by Mr. Elijah Cowles. They were in company with two other young and two old ones. The latter had been seen, during the summer, about Smith and Granger's pond in North Hadley; and on one occasion, being annoyed by the barking of a dog, one of them suddenly leaped from the water, seized the dog, and drew him to the bottom, whence in a depth of four feet, the dog was rescued by his master. Mr. Cowles met with this interesting family when they were taking a walk in a grove near Adams' pond. Immediately they arranged themselves in an order favorable both for defence and retreat, one full grown animal being in front, and the other in the rear. The latter bravely made fight, and seemed quite insensible to the blows of Mr. C.'s whip handle. Having no other weapon, Mr. C. was able to kill only two of the young otters, which he generously presented to the Zoological Museum of Amherst College. It is said to be 35 years since any others have been seen in this immediate vicinity.

The Telegraph Company are building a tower, an hundred feet in height, at the Washington Bridge. Above the tower will be placed a mast of fifty feet in height, and so adjusted that it can be lowered when necessary. By these means, it is believed that the interruptions of the wires at that point can be prevented. Few breakages on the line have of late occurred.—*Bridgeport Standard.*

Illinois Public Works.—The Illinois and Michigan Canal has yielded a toll to the amount of $126,000 up to the 10th of November. There had been 180 days of navigation, and probably there would be about 10 or 15 more. The canal was opened on the first of May, but owing to a want of boats and scarcity of water, there was much less amount of business done than there would have been had the proper facilities been afforded. There are now 300 boats upon the Canal, and preparations making for building a great many more during the coming winter.

Extent of Oregon Territory.—It appears by official documents, that on the east it skirts 800 miles along the Rocky Mountains; on the south, 300 miles along the Snowy Mountains; on the west, 700 miles along the Pacific Ocean; on the north, 250 miles along the North American possessions of Russia and England. This area, or immense valley, contains 350,000 square miles—capable, undoubtedly, of forming seven States as large as New York, or forty States of the dimensions of Massachusetts.

From St. John, N. B.—The St. John Courier of the 19th contains a notice from the Sheriff's office, that the whole of the city property, lands, islands, gaol, orphan asylum, market house, Mayor's office, engine house, and every thing else held by the city, will be sold on Saturday next to satisfy an execution issued out of the Supreme Court by certain creditors, to whom all this property had been mortgaged for about $500,000.

Pittsburgh, Nov. 24th

Destructive Fire—Nicholson's extensive foundry, together with his machine shop and several dwellings, were consumed by fire last night. The loss is estimated at $20,000.

From the Plains.—A letter was received in this city yesterday, from Mr. F. X. Aubry, dated Cow Creek, on the 21st, in which he says that the Apaches had succeeded in capturing about ten thousand dollars worth of stock belonging to the United States. The place where the robbery was commited is not stated, nor is it said what became of the persons in charge of the stock. Mr. Aubry himself had one of his men killed, and some of his mules captured by the Indians.—*St. Louis Repub., Nov. 14.*

The Edmondson Sisters.—The Christian Advocate and Journal of this day publishes the proceedings in the case of these slaves, subsequent to the meeting in the Tabernacle, on their behalf. Mr. W. L. Chaplin, of Albany, was charged with the mission of purchasing their liberty, which he did on the 7th inst. The following is a copy of the receipt furnished by the slave traders:

"Received of W. L. Chaplin twenty-two hundred and fifty dollars, being payment in full for the purchase of two negroes, named Mary and Emily Edmondson. The right and title of said negroes we warrant and defend against the claims of all persons whatsoever; and likewise warrant them sound and healthy in body and mind, and slaves for life. Given under our hand and seal this 7th day of November, 1848. BRUIN & HILL.
$2,250. Seal."

On the following day Mr. Chaplin effected a deed of emancipation. A letter from him to Rev. Dr. Peck expresses the thanks of the parents of the young women, and says of the latter:

"Mary and Emily may not at this moment be fully sensible of the perils they have escaped—of the certain ruin from which they have been rescued. Their thoughts and feelings are too confused and stirring to admit of calm reflection upon the past. They can only assure their benefactors that they have taken solemn resolution to do what in them lies to build up and maintain a decided character for self-respect, purity and uprightness, and a resolute adherence to the cause of truth and right.—They commit themselves to the guidance of the gracious Saviour, and hope to show by a simple and true life that the extraordinary efforts put forth in their behalf have not been wholly misapplied."

A Smart Minister.—"Ah me!" said a pious old Scotch lady, "our minister was a powerful preacher, for the short time he ministered the ward amang us, he kicked three pulpits to pieces, and danged the in'ards out of five Bibles."

The Cathedral Tower.—We learn from the Cincinnati Catholic Telegraph that the work on the Tower has been brought to a close for the present, and will not be resumed till Spring. The Telegraph says:

"It is now 105 feet high, and under the direction of the Architect and Contractor, Mr. Walter, has, thus far, been executed with great care by his able workmen. No expense has been spared to give strength to the massive structure. The funds subscribed sometime ago are now exhausted, and as 95 feet of stone work are yet to be raised on the tower, the friends of the undertaking are requested to take the subject into consideration. If completed it will be the noblest structure, not only in the West, but probably in the Union."

Marietta Smith.—There is a Police force of many hundreds in this City, and it has been indefatigable for weeks in endeavoring to obtain some clue to the sudden, mid-day disappearance of this young lady—but in vain—not even a trace of her fate have they discovered, not a suggestion are they able to offer to her unhappy parents, in aid of her recovery if alive. The chief of police frankly acknowledged to a gentleman connected with the Public School Society, last Wednesday, that it was a case that had thus far baffled their most experienced officers. In the multitude of inquiries made after Miss Smith, it has been ascertained that there are other families in the same situation with her parents—utterly unable to account for the sudden abstraction of a favorite child, and altogether at a loss what to do to find her. The writer of this article accompanied one of the Aldermen to a police station or headquarters, while in search of Miss Smith; and, for the first time in his life, saw the book wherein is recorded the statistics of hundreds of houses of public prostitution and criminal assignation, headquarters of thieves, receivers, &c. &c. &c. in the Ward. With such powerful temptations to go wrong; the church on one side of the street and the brothel immediately opposite; houses to entice to vice and screen from justice the rich offenders; public schools to recommend honesty, and schools just as public to afford examples to the contrary; bridewells to punish the poor sinner, and pamper the rich criminal; with institutions like these, the permanence of our prosperity may be doubtful.—*N. Y. Trib.*

Thanksgiving Days.—Nineteen States and two cities have made appointments for a day of public thanksgiving. Nine States, including our own, and one city, have set apart Thursday of the present week, for that purpose. The following is a list of the days appointed, as far as ascertained:

Delaware,	Thursday, November	7
Maine,	" "	16
N. Hampshire,	" "	16
Mobile, (city)	" "	16
New York,	" "	23
New Jersey,	" "	23
Pennsylvania,	" "	23
Maryland,	" "	23
Michigan,	" "	23
Ohio,	" "	23
Kentucky,	" "	23
Tennessee,	" "	23
Washington, (D.C.)	" "	23
Missouri,	" "	23
Massachusetts,	" "	30
Rhode Island,	" "	30
Connecticut,	" "	30
Florida,	" "	30
Illinois,	" "	30
Indiana,	" "	30
Vermont,	" December	7

[*Jour. of Com., Nov. 22.*

No Promotion.—The election of Gen. Taylor to the Presidency will not occasion a vacancy in the regular line of the army, as the law which created the office of Major General, which he now holds, abolishes it in the event of death, resignation or dismissal.

The Great Snow Storm of the 20th.—As the snow storm of the 20th inst. was the greatest which has occurred at this period of the year within the recollection of any of our citizens, and remarkable also in other respects, a more particular notice of it may be useful for future reference. The morning of the 19th was clear, with the thermometer at 24 degrees, and a brisk wind from the Northwest. Towards noon clouds began to gather, and about 2 P. M. the sky was completely overcast, with a prospect of snow, the thermometer standing at 32. At sunset there was a deep red glow around the whole horizon, indicating the dispersion of the clouds which appeared at that time to be light and thin. During the evening the wind freshened to a gale, and at 11 P. M. it began to snow. At 9 o'clock on the morning of the 20th the snow measured 14 inches on a level, the thermometer indicating 25 degrees, and the wind still blowing almost a gale from the Northwest. By 12 o'clock 4 inches more had fallen, the thermometer at 32. At 1 P. M. the sun was visible through the clouds, but about 2 it grew darker and snowed as fast as ever. At 3 P. M. the storm ceased after a total fall of about 20 inches of snow. The sky was cloudless at 10 P. M. This storm has been called *old fashioned*, but it was *new fashioned* in one respect at least, namely—in coming from nearly due Northwest, instead of from some point East of North, the almost invariable direction of all former heavy snow storms in this region. Adding the quantity of snow which fell on the 12th, it makes a total of 28 inches for the third week in November. At New York the ground was barely whitened by the storm, while at Boston only 3 or 4 inches of snow fell, the storm afterwards changing to rain. On the 21st, the morning after the storm, the thermometer stood at 23 degrees.—The storm is further remarkable for the great quantity of snow which fell in a short space of time, as it snowed at the rate of 1 1-2 inches an hour for 10 successive hours, which is a very rare occurrence. On the 22d at 8 A. M., the thermometer stood at 13 degrees.—*Times.*

Wives of the Ancients.—The Grecians had a custom that when the new married wife was brought home to her husband's house they burnt the axletree of the wagon before the doors to show that she must dwell there and not depart thence; and the Romans had a custom that when the bride came to the entry of her husband's house, the bridegroom took her by the wings of her crown and lifted her so high that she struck her head and the doorpost together, and so set her within the doors to teach her by the remembrance of that blow not to go often forth out of her husband's house; and the Egyptians did give no shoes unto their wives, but suffered them to go barefoot, because they should abide at home; hence it is that a woman is compared to a snail, that never goes abroad but with her house upon her head; when the husband provides things necessary abroad she must be careful to order them at home; not to be gadding abroad, but to keep at home, her greatest virtue being not to be known of any but her husband.

Foreign News.

Arrival of the Cambria.

SEVEN DAYS LATER FROM EUROPE.

AFFAIRS IN EUROPE.

Vienna Surrendered.

Increase of Duty on Wheat and Flour.

The steamship Cambria arrived at New York on Saturday morning last, in a passage of 13 3-4 days from Liverpool.

Intelligence from Vienna to the 4th Nov. has been received. At that time the city was perfectly tranquil; the disarming was going on rapidly, and the barricades had been nearly all removed.

The general tenor of the accounts from Manchester and the manufacturing districts, are of a favorable character. In Manchester during the week, there has been a very large but quiet business done on everything for the India and China markets, with the exception of 40 in shirtings.

ENGLAND.

The improvement noticed last week as having taken place in many departments of business has scarcely been maintained during the present, and the reduction of the rate of interest by the Bank of England has not produced as was anticipated by some, anything like a spirit of speculation.

There has been more steadiness in the Cotton market than for some time past, and holders have been less anxious to press their stocks upon the market. The quotations of Friday have been maintained with some firmness, and more especially for the ordinary and middling qualities, to which the inquiry is mainly confined.

The corn market at Liverpool was very quiet, in consequence of the favorable accounts of the potato crop in Ireland. On the 10th (the day previous to the sailing of the Cambria) Western Canal Flour was quoted at 29s. 6d. to 30s.; Philadelphia and Baltimore 29s, and sour 27s. per barrel. Wheat 7s. to 8s. 6d. per 70 lq. Indian Corn in fair demand at 34s. 35s. per qr. for yellow, and 33s. to 34s. for white; Indian Corn Meal 17s. 6d. per bbl., and for which there is only a retail demand. The duty on Wheat has advanced to 6s. per qr., and that on Flour to 3s. 7 1-3d. per barrel.

IRELAND.

Nearly all the state prisoners, who were confined by order of the Lord Lieutenant, have been discharged on bail.

The Cork Examiner says:—"Some idea may be formed of the extent of emigration at present from this town, when it is stated that no less than 700 persons sailed together in the Liverpool steamer on her last voyage. Not singly, but by whole villages and townlands, people are leaving. In fact, the movement partakes of the character of an absolute flight.

FRANCE.

In the National Assembly, on the 4th instant, after several abortive attempts to introduce amendments, it completed the revision of the project of the constitution, and voted its *ensemble* by a majority of 730 against 30. A committee of 15 was then named to concert with the Government the public solemnities which shall attend the formal proclamation of the constitution, and which was to take place on Sunday, the 11th inst.

M. Thiers has declared to several of his colleagues, that he has resolved not to accept office under Prince Louis Napoleon as President.

It is reported that Prince Louis is preparing a manifesto to be addressed to the French people, for the purpose of still more effectually conciliating their support. It is said that in this declaration he will emphatically disclaim all pretensions to an imperial restoration, and will make a clear and explicit declaration of republicanism.

The quarrel between M. Ledru Rollin and M Leon Faucher, has taken a serious turn, and it is thought they must fight.

AUSTRIA.

SURRENDER OF THE CAPITAL.

As was expected by almost every body, the city of Vienna has fallen before the power of the three Imperial Generals, after a not very desperate resistance. We condense from the long narrative furnished by the English papers:

Till the 26th ult. six days were consumed in endeavoring to bring the Vienese to submission, and several attempts were made by the inhabitants to obtain better terms of surrender from the Imperial General, but to no purpose. On the 28th Windischgratz therefore commenced an attack on the suburbs. In the evening the Ban Jellachich had completely taken the suburbs of Landstrasse and Erdberg, and was standing at the Frauzensbruck and Meyetgrasse, at the entrance of Leopoldstadt, and had so taken up his position that he commanded them, and the whole of the Jagerzeil, with his batteries.

In the suburbs of the Landstrasse and Larchenfeld the troops were, it is said, favored by the inhabitants, and were received by the women with garlands of flowers. Many national guards threw down their arms, and a great many weapons were found in the Canal. The workmen on the contrary, displayed great valor.

At eleven o'clock at night, nothing as yet was decided upon, beyond the victorious advance of the troops. The inhabitants of the city itself were said to have raised white flags of truce as early as evening, which, however, were torn down by the operatives. Messenhauser, the commander of the National Guard, had proclaimed martial law, and threatened with capital punishment all those who should shut their houses. On the other hand Prince Windischgratz had threatened with the same fate all those who should not shut their doors and windows.

On the 29th a truce was agreed upon, which extended to the following day at noon. The Hungarians who had crossed the frontier, made an attack on the Imperial troops, in which they were assisted by a sortie of the Viennese, but they were completely defeated.

Prince Windisgratz, on the 30th. at 12 o'clock, sent the following telegraphic despatch to Barron Wessemberg, the Minister President—Vienna unconditionally submits this day; my soldiers will enter Vienna to-day. It was reported that soon after the commencement of the battle, a great part of the Hungarian troops went over to the Austrian army, among others the regiment Lichtenstein.

The struggle in the streets of Vienna was of short duration—the whole town was in possession of the Imperial troops on the 1st of Nov.

It was on the evening of the 31st that the Imperial troops made their first entrance into the inner town, after having taken all the faubourgs. Advancing quietly toward the bastions, upon which white flags had been raised, they were suddenly received by a shower of balls. Shells and rockets were upon this thrown into the town—the Imperial library and a portion of the palace were soon in flames. The town submitted, and the Burge, the Karnthnerstrasse, and the Stephen's square, were occupied by the military; a brisk fire was still kept up upon them from the windows. The Burge and Karnthner gates were stormed and battered in by the troops, and the Burge carried by assault.

The fire in the palace and library was extinguished, and it is hoped that the inestimable treasures of that noble collection will not be lost.

The students fought like madmen, and when the rest of the city had given in, still defended themselves in the vicinity of Aula, supported by a portion of the workmen. On the first they still held out in the Selgries barracks. The Aula was taken by the Imperial troops, and at noon the barracks were carried by storm.

On the 31st 500 prisoners were made. On the same day the Hungarians recrossed the Leitha, and withdrew.

Accounts of the 2d, and subsequently, state that the disarming was carried on without further interruption, and that all conflict had ceased. The Imperial troops are tranquil masters of the whole city.

The battle between the Hungarians and Austrians, which ended in the repulse of the former, is said to have been very sanguinary.

Accounts from Vienna of the 4th, state that the Diet had dissolved itself, only 60 members being present in the capital.

Nothing certain is yet known as to the number of killed on the side of the Viennese. It is said to amount to as many as 1500. The army has also lost a great number of soldiers, and many officers, but it is forbidden to the officers to disclose the amount.

PRUSSIA.

Some disturbances took place at Berlin on the 31st ult. Immense crowds were assembled on the Gensdarmen-market, before the theatre, where the National Assembly holds its sittings. The mob wanted to influence the decisions of the Assembly as to the conduct to be adopted respecting the condition of Vienna. Some deputies were ill-treated when leaving the house.

Correspondence of the Journal of Commerce.

Washington, Nov. 21st, 1848.

The question who will be President on the 4th of March next, I have answered by showing that General Taylor may take the oath prescribed by the Constitution, and assume the duties of his office, on Sunday, the 4th of March. But it is presumed that he will follow the example of Mr. Munroe, and take the oath on the 5th of March. In that case, David R. Atchinson, the President pro tem of the Senate, will be the acting President of the United States for one day. The offices of the President and Vice President become vacant on the 4th of March at 12, meridian, and persons elect cannot assume their duties without taking the prescribed oath. Should the President and Vice President elect refuse to take the oath, neither could assume the duties, and the President *pro tempore* of the Senate must discharge them.

In confirmation of this view, I am told by one who was acquainted with the Senators in 1821, that on the 4th day of March, which occurred on *Sunday*, it was said by many of the Senators, that Mr. Galliard, of S. C., then President *pro tem* of the Senate, *was the President for one day.*

It lately came to light that Captain Tyler was the person who first proposed General Taylor as a candidate for the Presidency. It appears that Brevet Brigadier Gen. Z. Taylor was in this city and dined with the President in 1844, and then received orders to take command of the troops ordered to Corpus Christi. President Tyler said to him jocosely,—"General, you are ordered down to Corpus Christi; you may have a brush with the Mexicans; and, if you do, it will make you President of the United States!"

Fire at Lambertville.—Two houses, one belonging to Mr. Hunt, and another to Mr. Stephenson, of Lambert, N. J. together with the barn of Eden Hunt, were destroyed by fire on Thursday last. Supposed to be the work of an incendiary.

Married.

In this city, Nov. 25th, by Rev. C. R. Fisher, Joseph B. Fairfield and Miss Elizabeth F. Hawks.

In this city, at the Centre Church, on the evening of Nov. 22d, by Rev. Dr. Hawes, Mr J. Gorton Smith, merchant of this city, and Miss Sarah Forbes, daughter of the late Capt. Timothy Forbes, of East Hartford.

In East Hartford, Nov. 27th, by Rev. Robert Turnbull, Capt. Henry W. Johnson, of the ship Virginian, New York, and Marie Antoinette, daughter of Samuel Kellogg, Esq., of East Hartford.

In Mansfield, Nov. 5th, Mr Elijah Simons, of Mansfield, and Miss Eunice E Walker, of Willington.

In Whitneyville, Nov. 22d, by Rev. Mr. Putnam, Mr. George P. Lines, of New Haven, and Miss Almira F. Augur, daughter of Mr. James Augur, of Whitneyville.

In Northford, Nov. 20th, M. Talcott Merwin, of Durham, and Elizabeth Ann, daughter of Stephen Tyler, of Northford.

In West Granby, Nov. 22d, by Rev. Mr. Pulling, Lucius W. Moses, of Simsbury, and Hannah E. Holcomb, of West Granby.

Died.

In this city, Nov. 26th, Miss Maria A. Deming, aged 25, daughter of the late Capt. Manning Deming.

In this city, on Thursday evening, Nov. 23d, Wm., son of Edward and Marietta B. Goodman, aged 2 yrs., 1 month and 14 days.

In this city, Nov. 23d, Mrs. Catharine Stebbins, aged 37 years, wife of Mr. David Stebbins.

In East Hartford, Nov. 18th, Velina Brewer, daughter of Francis and Theodoria Brewer, aged 4 years and 10 months.

In Torringford, Oct. 28th, Mr. Anson Colt, aged 82.

In Jersey City, Nov. 26th, Alfred Allyn, aged 1 year and 5 months, only child of Calvin and Ellen R Leach.

In Brooklyn, N. Y., Nov. 24th, of a fit of apoplexy, Col. Alden Spooner, editor of the Long Island Star, aged 62.

In North Coventry, Lydia E., daughter of Selah and Lydia Hibbard, aged 21.

In Pleasant Valley, Nov. 22d, of the croup, John D. Youngs, only son of Daniel and Ann Youngs, aged 1 year and 6 months.

In Saybrook, Nov. 13th, Mr. Ezra Gladding, aged 50. Mr. G. was a most consistent Christian, and his loss will be deeply felt, not only by his widow and family, but by the Essex Baptist church, of which he was a member, and by the neighborhood in which he lived.—Com.

Receipts for the week ending Nov. 29.

Rev. J. L. Hodge, to 1 v 12; S. Hammond, to 1 v 12; J. Orcutt, to 39 v 11; Alonzo Miller, to 48 v 11; Noah Griswold, Jr., to 8 v 12; E. Marsh, to 39 v 12.

BOARD MEETING.

The Board of the Connecticut Baptist Convention will hold its next meeting at the house of the subscriber in Deep River, on the first Tuesday (5th day) of December, at 2 o'clock P. M.

E. CUSHMAN, Secretary.

Deep River, Nov. 15, 1848.

NOTICE.—The next meeting of the Fairfied Co. Baptist Ministerial Conference will be held with Br. Perkins, at Danbury, on the 2d Tuesday (12th) of December, at 1 o'clock P. M. Br. Chaplin, of Norwalk, is appointed to preach the sermon—Br. Reid, of Bridgeport, his substitute.

WM. DENISON, Sec.

Humphreysville, Nov. 24, 1848.

Advertisements.

Conn. Literary Institution.

The Winter Term of this Institution will commence on Wednesday, the 29th of November, and continue eleven weeks.

Suffield, Nov. 24, 1848.

LADIES' CLOAKS—READY MADE—

THE LATEST PARIS PATTERNS.

W. S. Thomson

RESPECTFULLY announces to the Ladies of Hartford and vicinity, that he is extensively engaged in the manufacture and sale of *Ladies' Winter Cloaks* and *Mantillas*, of the most fashionable styles. They consist of

VELVET, TURC SATIN, AND THIBET MERINO,

in Mazarine, Blue, Modes, Olive, Drab, Stone Drab, Royal Purple, Olive Green, Dahlia Maroon, Brown and Black. Also—

JENNY LIND SACKS AND MANTILLAS,

—ALSO—

BULLION, SEWING SILK AND JENNY LIND FRINGES,

to match all shades of Merinoes—also, Marceline Silks, Cambrics, &c.,—and every thing requisite for

CLOAKS AND CLOAK TRIMMINGS.

N. B.—Cloaks made to order, after any pattern, or any style of trimming, at the shortest notice.

THOMSON'S DRY GOODS STORE,
225 Main st.—opposite the 4th church.

Hartford, Nov. 3, 1848. 6w35

Notice.

The subscribers have formed a copartnership, to take effect from and after the first day of October, 1848, under the firm of HENRY E. ROBINS & CO, for the transaction of the Book publishing and selling business in the city of Hartford. Ct.

GURDON ROBINS,
HENRY E. ROBINS.

H. E. R. & Co. wish to employ a number of active and intelligent men to act as agents for several valuable and popular works, in all the States of the Union.

NEW YORK BAPTIST BOOK STORE.

141 Nassau St.

RELIGIOUS BOOKS of every variety which are to be found in the market, may be obtained here at the *very lowest prices.*

MARRIAGE CERTIFICATES.

A new and becutiful article, with a silver border, samples of which will be sent gratis to post paid applications. Published by

EDWARD H. FLETCHER,
4w36 141 Nassau st., N. Y.

LEWIS COLBY,

122 NASSAU STREET,

HAVING BOUGHT OUT the interest of his late Partner in the firm of LEWIS COLBY & CO., will continue the Publishing and Bookselling business as heretofore, at

THE OLD STAND, 122 NASSAU STREET,

Where may be found, besides the publications of Colby & Co., those of the *American Baptist Publication Society* and the *New England Sabbath School Union*, at the Societies' prices. He will also furnish the publications of Messrs. Gould, Kendall & Lincoln, on their terms.

He will continue to furnish to individuals and the trade Standard Theological and Miscellaneous Works. Also,

STATIONERY, SCHOOL and BLANK BOOKS, on the most favorable terms.

Particular attention will be given, as usual, to the furnishing of suitable Books for the Libraries of Sabbath Schools. To this department will be added Fifty new Works immediately.

☞L. C. will publish immediately, a new denominational work now nearly ready for the press, to be entitled, Religious Liberty and the Baptists. It will embrace the learned Historical Introductions to the Hanserd Knollys Society's Works, by Edward B. Underhill, Esq., with additions by the Rev. Sewall S. Cutting.

NEW AND POPULAR WORKS, LATELY PUBLISHED.

Memoir of Mrs. S. B. Judson, by Fanny Forrester.
Judson Offering, by Rev. J Dowling, D. D.
Text Book and Treasury, by Rev. Wm. W. Everts.
Pastor's Hand Book, by the same author.
Bible Manual, by the same author.
Charles Linn, by Fanny Forrester.
Allen Lucas, by the same author.
The Great Secret by the same author.
History of the Baptist Denomination, by Rev. David Benedict.
Remington on Communion.
Remington on Baptism.
S. S. Minstrel, for Sabbath Schools.

3m 32

School Books.

The subscribers have on hand a large assortment of School Books, which they will sell at wholesale and retail, on the most favorable terms.

BELKNAP & HAMERSLEY,
3w35 No. 180 Main st.

Hartford New Cemetery.

THE public are respectfully informed that the new Burial Place, called

SPRING GROVE CEMETERY,

is now open for the selection of lots. Apply to

STEPHEN PAGE & SONS, No. 19 Ann st.

Hartford, Oct. 20. tf33

Carriages for Funerals.

THE subscribers are prepared with (probably) greater facilities than any other establishment in the city, to furnish all in the line of a Hearse, Carriages or Stages for Funerals, and will do so upon the most liberal terms—a Hearse will be sent gratuitously where any number of Carriages are furnished.

Particular attention will be paid to this branch of business.

J. B. OLCOTT & CO.,
Livery Stable, 115 Main st.

Nov. 3, 1848. tf

New Works.

THE CHURCH IN EARNEST. By John Angell James. Contents:—1. The design to be accomplished by the Church as regards the present world. 2. Remarks on the Epistles to the seven churches in Asia, tending to illustrate the earnestness in religion. 3. Nature of Earnestness, viewed with reference to individual action and primarily as regards personal religion. 4. Earnestness in the way of individual exertion and direct action for the salvation of souls. 5. Christian earnestness in family religion. 6. The activity of churches in their collective capacity, or the diligence of Christians considered as church members. 7. The causes that operate to repress this earnestness of religion. 8. Inducements to earnestness. 9. Examples of earnestness. 10.—The means to be used to obtain a high degree of earnest piety in the churches. 11. Conclusion—the millenial state of the church.

NOTICES OF THE PRESS.

We rejoice that this work has been republished in this country, and we cannot too strongly commend it to the serious perusal of the churches of every name.—*Ch. Alliance.*

Its arguments and appeals are well adapted to rouse to action, and the times call for such a book, which we trust will be universally read.—*N. Y. Observer.*

This is eminently a timely production, from an author who is already a great favorite with the public.—*N. E. Puritan.*

A very seasonable publication. The church universal needs a re-awakening to its high vocation, and this is a book to effect, so far as human intellect can, the much desired resuscitation.—*N. Y. Com. Adv.*

Mr. James' writings all have one object, to do execution. He writes under the impulse. 'Do something, do it.' He studies not to be a profound or learned, but a practised writer. He aims to raise the standard of piety, holiness in the heart and holiness of life. The influence which this work will exert on the church must be highly salutary.—*Bos. Recorder.*

We are glad to see that this subject has arrested the pen of Mr James. We welcome and commend it.—Let it be scattered like autumn leaves. We believe its perusal will do much to impress a conviction of the high mission of the Christian, and much to arouse the Christian to fulfil it. The reader will feel that he is called into the Church of Christ, not to enjoy only, but to labor, and that his Master's business is not a business to be approached with an indifferent heart or a feeble hand.—*N. Y. Recorder.*

MODERN FRENCH LITERATURE.

By L. RAYMOND DE VERICOUR, formerly lecturer in the Royal Athenæum of Paris, member of the Institute of France, &c. Revised with notes, relating principally to authors prominent in the late revolution at Paris, by William S. Chase. With a fine portrait of Lamartine.

This Treatise has received the highest praise as a comprehensive and thorough survey of the various departments of Modern French Literature. It contains biographical and critical notes of all the prominent names in Philosophy, Criticism, Romance, Poetry, and the Drama; and presents a full and impartial consideration of the Political Tendencies of France, as they may be traced in the writings of authors equally conspicuous as Scholars and as Statesmen. Mr. Chase, who has been the Parisian correspondent of several leading periodicals of this country, is well qualified from a prolonged residence in France, his familiarity with its Literature, and by a personal acquaintance with many of these authors, to introduce the work of De Vericour to the American public.

This is the only complete treatise of the kind on this subject, either in French or English, and has received the highest commendation. Mr. Chase is well qualified to introduce the work to the public. The book cannot fail to be both useful and popular.—*N. Y. Eve. Post.*

It supplies an important deficiency in our literature, and will prove highly useful to all who would make themselves familiar in the present political, literary and religious state of France.—*Sat. Rambler.*

We believe this is the only complete treatise of the kind extant. It will be read by all who desire information respecting the authors of France.—*N. Y. Com. Adv.*

For the scholar, the politician and general reader, this is a highly interesting and valuable book. The literature of France is an index revealing its political course and tendencies as well as a development of national mind and character.—*Phil. Ch. Observer.*

THE SILENT COMFORTER.

A Companion for the Sick Room. By Louisa Payson Hopkins. 32 mo. gilt.

NOTICES OF THE PRESS

Mrs. Hopkins is a daughter of the late Dr. Payson, and wife of Prof. Hopkins, of Williams College. She has compiled a volume, under the shade as it were of her lamented father, and taught also perhaps by the afflictions which her own heart has known. The volume is soothing, sweet, purifying.—*Ch. Register.*

A more grateful companion, except the Bible for the sick room of a Christian than this neat and appropriate volume cannot well be conceived.—*Ch. Alliance.*

A small gift to those in sorrow, and will be the blessed means of carrying comfort to many hearts.—*N. Y. Obs.*

PRINCIPLES OF ZOOLOGY.

Touching the Structure, Development, Distribution and Natural Arrangement of the Races of Animals, living and extinct; with numerous Illustrations. For the use of Schools and Colleges. Part 1.—Comparative Physiology. By Louis Agassiz and Augustus A. Gould.

EXTRACTS FROM THE PREFACE.

The design of this work is to furnish an epitome of the leading principles of the science of Zoology, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student. No similar treatise now exists in this country, and indeed, some of the topics have not been touched upon in the language, unless in a strictly technical form, and in scattered articles.

Being designed for American students, the illustrations have been drawn, as far as possible from American objects. Popular names have been employed as far as possible, and to the scientific names, an English termination has generally been given. The first part is devoted to Comparative Physiology, as the basis to Classification; the second, to Systematic Zoology, in which the principles of Classification will be applied, and the principal groups of animals briefly characterized.

NOTICES OF THE PRESS.

This work has been expected with great interest.—It is not simply a system by which we are taught the classification of Animals, but it is really what it professes to be, the 'Principles of Zoology,' carrying us on step by step, from the simplest truths to the comprehension of that infinite plan which the Author of Nature has established. This book places us in possession of information half a century in advance of all our elementary works on this subject. No work of the same dimensions has ever appeared in the English language, containing so much new and valuable information on the subject of which it treats.—*Prof. James Hall, in the Albany Journal.*

A work emanating from so high a source as the 'Principles of Zoology,' hardly requires commendation to give it currency. The public have become acquainted with the eminent abilities of Prof. Agassiz, through his lectures, and are aware of his vast learning, wide reach of mind, and popular mode of illustrating scientific subjects. In the preparation of this work, he has had an able coadjutor in Dr. A. Gould, a frequent contributor to the Transactions of the Boston Society of Natural History, and at present engaged upon the department of Conchology, for the publication of the late exploring expedition. The volume is prepared for the *student* in zoological science, it is simple and elementary in its style, full in its illustration, comprehensive in its range, yet well condensed, and brought into the narrow compass requisite for the purpose intended.—*Silliman's Journal, June, 1848.*

The work is admirably adapted to the use of schools and colleges, and ought to be made a study in all our higher seminaries, both male and female.—*N Y Obs.*

To the testimony which is furnished by their distinguished scholarship, we may add, however, that the classifications of the work are so admirably arranged, and its descriptions given with so much simplicity and clearness of language, that the book cannot fail of its practical aim—to facilitate the progress of the beginning student. It is a work for schools.—*N. Y. Recorder.*

The name of its authors gave ample assurance that it was no compilation drawn from other works, nor mere reconstruction of existing materials. The volume exhibits throughout great labor and care in preparing it for the public eye, and for the use of students.—*Ch. Reflector and Watchman.*

No such work had previously appeared in our country. The production is worthy of the great names under whose care it has been prepared. Prof. Agassiz has a world-wide reputation, and Dr. Gould is regarded by the scientific men of Europe as the most eminent naturalist of our country. Schools and Academies will find it opens up a new and attractive study for the young, and in no country is there a finer field opened up to the naturalist than in our own.—*Ch. Alliance.*

A new and highly valuable publication, intended for a school book, but which will be found equally interesting and important for all to study. Such a work as this has long been a great desideratum, and we rejoice that a want so strongly felt, has now, at length, been so well and so completely supplied.—*Boston Atlas.*

Published and sold by GOULD, KENDALL & LINCOLN, 59 Washington street, Boston.

Poetry.

From the Christian Intelligencer.

Charity.

BY JOHN F. VAN EDEN HOLLERMANN.

Kind Charity shall be my theme;
Of Christian virtues brightest;
So writes St. Paul; and, I am sure,
Thou not his doctrine slightest!
"Faith, Hope and Charity," says he,
"Are sisters of fair fame;
But yet the loveliest of the three
Is heaven-born, Christian Charity;
Of purest love the name!"

O, fellow-Christians, what would be
Mankind without its graces!
Suppose "there were no charity;"
Its absence all defaces.
So would our earth in darkness be
Involved, if, by some chance,
The sun—that glorious light we see,
God's own, God's daily charity,—
Should be withdrawn at once.

Dost thou not feel it in thine heart,—
Kind charity; the union
By which mankind its every part
Is held in sweet communion?
O, yes! it is the sacred tie
That binds us to each other;
Through it, we see, we feel, we hear;
It starts the heaven-recorded tear—
Makes each one, sister, brother.

Thou couldst not from thy home repel
The traveller in distress!
The storm o'ertook him, fierce and fell,
When in the wilderness.
He blessed his God, who, in that night,
When death stared in his face,
Would hear his calls, show him thy light,
And, finally, all, all was right;
He worshipped heavenly grace.

And now, when safe within thy door,
What should "thy" feelings be?
If e'er thou kneeled to God before,
Down, down upon thy knee!
Thank, thank Him from thine inmost heart;
He so much blessed thee,
By making thee his means of grace,
Through which, from the lone stranger's face,
He bade pale terror flee!

Autumn.

Translated from the French of M. Lamartine.

Welcome ye trees, in dying verdure clad,
Weeping your golden tears on all below;
Hail, lovely autumn days, whose aspect sad
Delights my sight and softens all my woes.

With thoughtful step in lonely woodland path
I love to mark the year's retreating form,
When, sombre as the mournful shades of death,
The sun's veil'd rays scarce tell the approach of morn.

Yes, in these autumn days, when nature dies,
Her glory gone, all beauteous things I see—
The farewell of a friend, the last low sighs
That waft from dying lips the last sweet smile to me.

So ready from the shores of life to spring,
Weeping for summer days of hope long past,
I still look back with envy's poinant sting,
And view departed joys which yet no joys poses'd.

Earth, sun, vales, nature, beautiful and fair,
For you, on death's dark verge, a tear I'll shed;
So lovely is the light, so pure the air,
That shines and breathes around the dying head.

Yet to the dregs this cup of life I'll drain,
This mingled cup of nectar and of gall;
Still in its depth all hidden may remain
One drop of life to compensate for all.

Perchance, all shrouded in futurity,
Some bliss, by hope unseen, I may descry;
Perchance some sister soul my soul may see,
To read my spirit with a kindred eye.

The flower resigns its perfume to the gale,
Breathing its last sweetness ere it die;
My soul exhales in sorrow, like the wail
Of some low strain of mournful melody.

Religious & Moral.

Bunyan and his Bible.

The question, Wherein lies the charm of the world-known Pilgrim's Progress? does not admit of a single answer. It does not lie alone in the exquisite simplicity of the language, or in the liveliness of the conceptions, or in the clearness of the theological truth presented, or only in the beauty and force of its practical teachings. It is the combination of them all which throws the immortal charm over the allegory, and for this wondrous combination he was indebted to one book. It was his *only* book. He had indeed read one or two volumes of the martyr history of Christ's church, and his wife brought him among her marriage portion two more volumes, "The Practice of Piety," and the "Plain Man's Pathway to Heaven." But the Bible was to him the "book of all learning." He had read little poetry save the sublime breathings from the inspired lips of David and Isaiah, and he has himself written a poem glowing with the loftiest imagery. He had studied no theology but that which he had learned directly from Moses and the prophets, and which fell from him who spake as never man spake, and yet he has produced a "body of divinity" second to none but his great original. No German university taught him the science of hermeneutics, yet while prayerfully and patiently "waiting at the gates" of Revealed Wisdom, he has been taught to know mysteries which have baffled neological cunning and erudition.

It is to the study of the English translation of the Bible that he is mainly indebted for the strength and purity of his language. His English is undefiled. As far as we know, there is but one foreign word quoted, (the "*conge*," which polite Mr. By-Ends makes to the pilgrims,) and for that he might have found a substitute in his mother tongue. His dialect is the old unpolluted dialect of England's heroic days, which the most illiterate may understand, and which the most learned cannot improve. It is the dialect which Shakspeare found rich enough to meet all the varied wants of all his characters, from eloquent senators and courtly ladies down to the clownish peasant and the lisping child.—It is the prevailing dialect of Taylor, the most eloquent of old English divines; of Macauley, the most brilliant of modern essayists; of Webster, the purest of American orators. It was always to us a source of wonder that this very Bunyan should have been a favorite of Dr. Johnson, the great Alaric of English literature, who has overrun our rich domain with his hordes of foreign invaders.

The poetical language of Scripture Bunyan seems to have completely mastered. What an oriental splendor falls upon his land of Beulah, where the "sun shineth night and day, and the flowers appear every day, and the voice of the turtle is heard in the land!" We imagine him to ourselves at this moment, bending over his oaken table in the Bedford cell. By the light of his solitary lamp we can discern the ruddy face, and the sharp twinkling eyes, the broad forehead and the large mouth, with the tuft above it, "which he wore after the old British fashion." He is adding the last lines to the immortal allegory. The Book of books is before him,—opened at the Apocalypse. He has lingered over the wonderful visions, until his soul is lifted into a devotional rapture, and as he is borne along in rapt enthusiasm, his thoughts pour forth in a constant flow of Scripture imagery. He seizes his pen and writes, "Now I saw in my dream that the two pilgrims went in at the gates; and lo! as they entered they were transfigured; and they had raiment put on that shone like gold. There were also those that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honor. Now just as the gate was opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, '*Holy, holy, holy is the Lord!*' And after that they shut up the gates; which when I had seen, I wished myself among them."—*New York Obs.*

The Ministry in Earnest.

John Angell James has written eloquently about "The Church in Earnest;" but will the *Church* be in earnest unless the *Ministry* is so? If a secularized and forceless Church usually makes a dull and unenterprising minister, does not a lifeless minister inevitably impart the stupor and stagnation of his own spirit to the church he serves? Whoever else is lifeless, assuredly in him there should be vitality; whoever else is idle and unconcerned, he should show the consciousness of the high errand on which he comes, and address himself to his work with all the energy and practicalness with which men engage in secular enterprises of high interest and moment. It belongs not only to his office, but is also a matter of necessity, that he carry the life and spirituality of the church in his own bosom. Not always from choice, but often from the stern circumstances of their condition, many of its members are "cumbered about much serving," and that too in order to meet the humblest wants. They have little time for reading and reflection, and none of exemption from wearing toil and corroding anxiety, both so unfavorable to the cultivation of the religious spirit;—while *he* dwells on the mount of God and hard by the living oracles, the earth beneath his feet, and heavenly things filling the entire sweep of his vision. As he descends from this divine communing, it is to be expected that his face will shine with brightness as did that of Moses, and that the celestial fire which has been kindled in his own bosom he will bring down with him, and apply glowing and burning to hearts chilled and dulled by the hard drudgeries of life. Not from constrained effort and artificial impulses, but from spontaneous promptings he cannot resist, he will appear to some as Whitefield did to the play-actor, to be "*terribly in earnest.*" What cares he in his intentness on his great errand, for pretty expressions, the flowers of poetry or the tropes of rhetoric, provided a homely utterance conveys the forcible truth? He does not study to make his style classical, but apostolical; he does not write an essay to be read, but a sermon to be preached and heard; nor in preaching is he as much afraid of uttering a sentence which is not written, as the sailor "to walk the plank" into mid ocean. The earnestness of his soul gives earnestness to his action; his gestures are altogether beyond the teaching of the schools, and derive their singular effectiveness, not from being conformed to art, but from simply obeying the mighty impulses of his soul. He moves his hand, he waves his arm, not because he has reached the passage or page where it is *marked down to be done*, but because he cannot do otherwise. Thus action becomes a spoken language, and would be understood even if the lips were silent, just like the language of signs to the deaf and dumb. He may go farther than this; interest and compassion may bathe his earnestness in tears.—Let him not be ashamed; it is not always the mark of weakness, for even Jesus wept.

Can such a ministry be without effect? Never. Preachers may be learned without earnestness, and orthodox without earnestness, and even eloquent without earnestness; but without earnestness they can never be successful, and with it never fail. —*Cong. Journal.*

Omission of good is a commission of evil.

God Loves a Perpetual Revival.

God would delight more in the perpetual *revival* of his people than in anything short of the constant praise of the holy ones around his throne. The growth of Christians in grace is wonderfully promoted in seasons of revival. Then they make progress in divine knowledge, and all the Christian graces, especially *faith* and *love*, are advanced. They believe and therefore they receive. They love more, the more they feel the power of the Spirit. Sometimes the weakness of Christians is overcome, and the evil one takes advantage of their awakened zeal to drive them into excesses. They get out of the way in trying to get on faster than is meet. But we believe there is less error in doctrine, less error in practice, in seasons of religious awakening, than in times of declension. In fact, there is scarcely any sin more displeasing to God than spiritual indifference. There is scarcely any heresy more fatal and odious than that which disbelieves the willingness of God to give his Spirit to them that ask him. The revival time is a time of comparative purity, and error thrives when the affections are cold.—*N. Y. Observer.*

Dr. Baird's Lecture—Serfs of Russia.

Rev. Dr. Baird's lectures in New York on the present condition of the countries of Europe have commenced, and several New York papers contain a brief report of the first lecture, which was upon Russia and Poland. Respecting the different classes of society in Russia,* and especially the serfs, the Dr. spoke as follows:—

There are several classes of the nobility of Russia. The highest class are refined and accomplished, speaking the English, French and German language with fluency. An important class are the freemen of the great cities, numbering about three millions; upon them rest the future hopes of the empire. They are merchants, mechanics, &c. The wealthier merchants live in quite as much luxury and splendor as the nobles. Paris rules the fashions there as here. The priests form another class.—Generally they are poor, avaricious and intemperate. Of course there are exceptions to this character. Another class, the serfs, number probably forty-eight millions.—Twenty millions of these are believed to belong to the Emperor; a million and a half to the Emperor's family and the crown; and the remainder to the nobles.

If a noble buys an estate he buys the serfs with it; and upon these levies a yearly tax. If the serfs acquire wealth they still remain in bondage. One of the nobles in Moscow has a serf who is richer than his master, but cannot purchase his freedom because the noble prides himself on the richest serf in Russia waiting at his table. The present Emperor desires to liberate this class, but is opposed by some of the princes.

Scourging in Mexican Romish Churches.

The private journal of the lady of the Spanish minister, who resided in Mexico in 1839 and '40, says the N. Y. Observer, was subsequently published in Boston. It contains a great mass of curious detail relating to the conduct of the Romish priests, the inmates of the nunneries, and the ceremonies of the church in that city. She relates the following case of *scourging*, which she witnessed, not with the permission of any ecclesiastical dignitary, but, as she gently intimates, through the *power of money*, and from *curiosity*. The scene was one of horror, but it is only characteristic of the way in which Romanism works upon popular superstition and the credulity of an ignorant people. It is worthy of the darkest days of Mohammedism.

"Arriving at the Church of St. Augustine," she says, "we ascend a long, narrow pair of dark stairs, and found ourselves looking directly down into the body of the edifice. The scene was curious. About 150 men were assembled in the body of the church, enveloped in cloaks, with their faces entirely concealed. The church was dimly lighted, except where a monk stood, with his grey robes, and cowl thrown back. His discourse was rude, but eloquently descriptive of the torments of hell prepared for impenitent sinners. The effect was solemn. It appeared like the preparation for executing a multitude of condemned sinners. When the discourse was finished they all united in prayer, beating their breasts and falling upon their faces. The monk then read several passages of Scripture, descriptive of the sufferings of Christ. Loud music from the organ succeeded, when suddenly the church was filled with profound darkness, except a sculptured representation of the crucifixion, which seemed suspended in the air illuminated! Gladly would I have left the church, but the darkness prevented. Then a terrible voice in the dark cried, "My brother!" when Christ was fastened to the pillar he was *scourged!*" Instantly the bright figure disappeared—not a ray of light relieved the total darkness. Suddenly the sound of hundreds of scourges upon the bare flesh was heard! The sensations I experienced were horrible. Before ten minutes had passed, the sound of *splashing* became distinct, from the quantity of blood that was flowing.—Incredible as it may seem, this awful penance continued, without intermission, for half an hour.

"This scene was perfectly sickening, and had I not been able to take the hand of my lady companion, I could have fancied myself transported into a congregation of evil spirits. Now and then the voice of the monk could be heard encouraging them, and a suppressed groan would occasionally find utterance. At the end of the half hour, a little bell was rung, and they were called upon by the monk to desist. But such was the enthusiasm that the horrible lashings continued louder and fiercer than ever. The sound of the scourge is indiscribable. In vain the monk entreated them to cease, assuring them that heaven would be satisfied, but renewed energy of the scourge was the only reply heard. At length, perfectly exhausted, the sound grew fainter and at last ceased, and glad were we to reach the open air. It is said the church floor is frequently covered with blood after these penances; the scourge is frequently made of iron, with sharp points, which enter the flesh; and it is reported that a man died the other day from his wounds received in the church from the scourge."

"With the consent of the Archbishop," this lady says, "I visited the convent of Santa Teresa, with a female friend who has a sister there. There were but three novices and twenty-three nuns present. A young bishop went with us. He was good-looking, tall and very splendidly dressed. His robes were of purple satin, covered with fine point lace, with a large cross of diamonds and amethysts. He also wore a cloak of very fine purple cloth, lined with crimson velvet—crimson stockings, and an immense amethyst ring!

"Among other things, they showed us a crown of thorns, which on certain days is worn by one of their number by way of penance. It is made of iron, so that the nails entering inwards run into the head and make it bleed. While she wears it, a wooden bit is put into her mouth, and she lies prostrate on her face; in this condition her food is given her; she eats as much as she can, which is probably nothing.

"We visited the different cells, and were horror-struck at the self-inflicted tortures. Each bed consists of a wooden plank, raised in the middle, and on the days of penance crossed by wooden bars. Round her waist, the nun occasionally wears a band with iron points turning inwards. On her breast a cross with nails, having points entering the flesh, is placed, of the truth of which I had melancholy ocular demonstration. Then after having scourged herself with a whip covered with iron nails, she lies down for a few hours on the wooden bars, and rises at four o'clock. All these instruments of discipline, which each nun keeps beside her bed, looks as if their fitting place would be in the dungeons of the Inquisition."

It is proper to add that the husband of the author of the work from which the above extracts are taken, was a Romanist, and she was herself accustomed to attend that church, and observe rites and ceremonies. She is an undoubted and unimpeachable witness.

Eastern Custom.

"Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." 2 Kings iii. 11.

The oriental mode of washing is different from that of the west. The water is not first poured into a basin, but a servant pours it from a pitcher upon the hands of his master. The custom of washing the hands before and after dinner continues to the present day. In the east, where the only coverings for the feet are sandals, (a kind of open shoe,) and where the heat and dust render walking unpleasant, it is very refreshing to wash the feet after a journey. The Rev. Henry Martyn, says in his journal:—"A slave in my bedroom washed my feet. I was struck with the degree of abasement expressed in the act, and as he held my foot in the towel, with his head bowed down towards it, I remembered the condescension of the blessed Lord. May I have grace to follow such humility."

For the Christian Secretary.

Biographical.

Died at Packersville, the 10th instant, Mrs. Sophronia B. Guild, wife of Rev. J. B. Guild, and daughter of the late Darius Barlow, Esq. of West Woodstock, aged 37.

Mrs. Guild has been a worthy member of the Baptist church for more than eighteen years. She formerly belonged to the Baptist church in West Woodstock, her native place. About nine years ago, she became united with Mr. Guild in marriage, and entered on the labors of a minister's wife. They were first settled in Willimantic, and labored there five years; from thence they removed to Clinton, where they remained three years; from Clinton they removed to Packersville, their last place of residence. The church of Christ was emphatically her home, and its members her choicest friends. By an amiable disposition, virtuous life, and a benevolent heart, she won the affectionate regard of a large circle of friends, in whose memory she will be fondly cherished. The last day of her life, though suffering intense bodily pain, she said was the happiest day she ever experienced. She was composed, collected, and reconciled. She called her impenitent friends around her, and exhorted them with a zeal and earnestness never to be forgotten, to seek an interest in the Saviour, and would not release them until she had drawn from them the promise that they would comply with her request. By her faithful admonitions, sweet songs, and triumphant death, she has left to her friends the full assurance that she has gone to a brighter and better world.

By this providence, her husband is bereft of a kind companion, and four little children of a tender and affectionate mother, whose prayers, counsels and untiring care they have ever received; and the church of God one of its brightest ornaments; besides a large circle of relatives and friends deeply lament her loss; but our loss is her eternal gain.

Her remains were carried to her native town, where an appropriate discourse was preached by the Rev. Bela Hicks, from the words of Job: "All the days of my appointed time will I wait, till my change come."

Though in the dust were laid away
All that remained—the mortal clay—
When Gabriel's mighty trump shall sound,
To wake the sleepers under ground,
She'll in her Saviour's image rise,
A glorious saint of Paradise. E. E.

The Secret of Warm Feet.

Many of the colds which people are said to catch, commence at the feet. To keep those extremities constantly warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out from a "slight cold;" and at the risk of being thought trifling, and of telling people what they know already, I beg to remind them of the simple rules:

"First. Never be tightly shod. Boots or shoes, when they fit closely, press against the veins of the feet, and prevent the free circulation of the blood. When, on the contrary, they do not embrace the feet too tightly, the blood gets fair play, and the places left between the leather and the stocking are filled with a comfortable supply of warm air. Those who have handsome feet will, perhaps, be slow to adopt this dictum; but they are urgently recommended to sacrifice a little neatness to a great deal of comfort and safety, by wearing what the makers call easy shoes.

"Second. Never sit in damp shoes. It is often imagined, that unless they be positively wet, it is not necessary to change them when the feet are at rest. This is a fallacy; for when the least dampness is absorbed into the sole, it is attracted further to the foot itself by its own heat, and thus per-piration is dangerously checked. Any person may prove this by trying the experiment of neglecting the rule; and his feet will feel cold and damp after a few minutes; although, on taking off the shoe and examining it, it will appear to be perfectly dry."

Did every one follow these rules, there would be no more cold feet.

A Church Edifice for Sale.—The elegant and costly church recently erected in Hanover street, by the Unitarian society, over which the Rev. Chandler Robbins was formerly settled, is now advertised for sale, by a committee appointed for that purpose.

The rage for building costly churches has prevailed of late to an alarming extent, and the consequences have been most disastrous not only in a pecuniary point of view, but to the cause of religion itself. The poorer and middling classes are virtually excluded from these gaudy temples, and are very naturally led to doubt the genuineness of that Christianity which expends so much in the construction of its altars that none but the rich can approach them. The practice of the Founder of our religion, and his apostles was quite different.—*Trumpet.*

Some queer old fellow volunteers the following advice to ladies: "Always dress as neatly as possible; let Flora be your jeweller, and a rose-bud the only gem about you. This covering yourself with gewgaws, like fat cattle, only indicates that you are intended like them for the market.

War.—It would prove a striking part of a vision presented to Adam, the day after the death of Abel, to have brought before his eyes half a million of men crowded together in the space of a square mile. When the first father had exhausted his wonder on the multitude of his offspring, he would then naturally inquire of his angelic instructor, for what purpose so vast a multitude had assembled? what is the common end? alas! to murder each other; all Cains and yet no Abels. *Southey.*

Proposed Pantheistic Temple at Paris.—A scheme has lately been put forth at Paris for converting the Pantheon, agreeably to its name, into an Idol temple, in which all religions are to be combined.

An artist of the name of Chevenard has been entrusted with the execution of it by M. Ledru Rollin. The plan of the artist is fully developed in the published account, from which the following is an extract:—

"Men of all nations, and of ages, may enter that Temple, (the Pantheon,) and find there the objects of their worship; the Chaldean his stars, the Egyptian his Osiris, Isis, and Typhon; the Indian his Brahma with all his Avatars; the Hebrew, Jehovah; the Persian, Ormuzd and Ahirman; the Greek and Roman, their Olympus with its full complement of gods; the Christian, his Christ eighteen times glorified; the Northern barbarian, his gods shivering beneath Polar snow; the Mahomedan, who hates images, his Prophet with his face veiled by a flame; the Druse, his calf Hakem, with azure eyes and his lion mask. Every one will be able to say his prayers in that universal Church, the true metropolis of the human race."

Mr. Delevan says there are 3,710 Temperance Societies in the United States, with 2,600,000 members. In Great Britain there are 850 societies, with 7,600,000 members. Temperance societies do not exist in Prussia, Austria, and Italy; and in Russia they are prohibited by the Emperor.

Robert Hall remarked of a miserly rich man; Yes, yes, he would listen and incline his head. He may lend a distant ear to the murmurings from the vale beneath, but he remains like a mountain covered with perpetual snow.

A little girl walking in the cemetery of Pere-la-Chaise, Paris, and reading one after another the praises on the tombs of those who slept beneath, said, 'I wonder where all the sinners are buried.'

An intolerant religion is the religion of a sect, and of a sect in fear.—*Isaac Taylor.*

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Sept. 8. 13w27

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